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With the love of the author.

May 11th 1916.

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May 11th 1916.

WHEN CHILDREN ERR

A BOOK FOR YOUNG MOTHERS

BY

ELIZABETH HARRISON

AUTHOR OF

"CHILD NATURE," "TWO CHILDREN OF THE FOOT-HILLS," "MISUNDERSTOOD CHILDREN," "IN STORYLAND," ETC.

"Even we, tiny earth-regents of Deity, have our own creative, significant work to do, and as we do it well or ill, so the destiny of the world becomes to that extent good or evil"

—Henderson.

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ST. LOUIS, MO.

This book is lovingly dedicated to my friend

Mrs. John Jay Borland

whose intelligent interest in, and sympathetic appreciation of my work has never ceased from the time she placed her two young sons under my care, until now I enter with keen pleasure into the enjoyment of her beloved grand children.

Elizabeth Harrison

Chicago, Illinois

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INTRODUCTION.

Half a century ago, when the grandmothers of the present generation were still young mothers and the college girls of today undreamed of, Herbert Spencer startled the world with these words:

"If by some strange chance, not a vestige of us descended to the remote future, save a pile of our school books, or some college examination papers, we may imagine how puzzled an antiquary of the period would be on finding in them no sign that the learners were ever likely to be parents. 'This must have been the curriculum of their celibates,' we may fancy him concluding, see here an elaborate preparation for many things; especially for reading the books of extinct nations and of co-existing nations; but I find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for this gravest of responsibilities. Evidently, then, this was the school course of one of their monastic orders."

He went on to state what to him was "an astounding fact" that no instruction was given to young people concerning the treatment of their offspring, although the large majority of them would sooner or later become parents.

Since that time, those of us who have been at work in the educational field have seen the rise and spread of the kindergarten; the introduction of domestic science into high schools; the social-service courses in women's colleges; the formation of mothers' classes; the growth of the nation-wide congress of mothers and the more important Parents-Teachers' association; Child Welfare societies and International Congresses for the same purpose; until some of us have been almost overwhelmed by the number of magazine articles and books, good, bad and indifferent, which have streamed forth from the ever busy press.

And yet—when we turn the page of Spencer's book and read:

"Consider the young mother and her nursery legislation. But a few years ago, she was at school, where her memory was crammed with words and names and dates, and her reflective faculties scarcely in the least degree exercised, where not one idea was given her respecting the methods of dealing with the opening mind of childhood, and where her

discipline did not fit her in the least for thinking out methods of her own. The intervening years have been passed in practicing music, in fancy work, in novel reading, in party-going; no thought having yet been given to the grave responsibilities of maternity; and scarcely any of that solid intellectual culture has been obtained which would be a preparation for such responsibilities. And now, see her with an unfolding human character committed to her charge. See her profound ignorance of the phenomena with which she has to deal, undertaking to do that which can be done but imperfectly even with the aid of the profoundest knowledge."

"She knows nothing about the nature of the emotions; their order of evolution, their functions, or where use ends and abuse begins. She is under the impression that some feelings are wholly bad, which is not true of any of them; and that others are good however far they may be carried, which is also not true of any of them. And then, ignorant as she is of the structure she has to deal with, she is equally ignorant of the effects produced on it by this or that treatment."

Notwithstanding the advance made in our more intellectual communities toward the right education of woman for her chief work of

"mothering," are there not yet thousands and tens of thousands of young women growing up in the state of ignorance described above? Even where educated physicians and trained nurses have done what they could to instruct the expectant mother in the laws of health necessary for the well-being of her child, and have guarded the life of her newborn infant for the first few months of its physical existence, how many of them have cautioned her concerning the *peace within* needed by the young babe during its absorbent first months? How much do they enlighten her on the value of smiles and gentle tones in the first dim awakening of her child's emotional life, and the injury done to the spiritual growth of this tender inner life by frowns and by harsh, angry tones? Do they train her to watch for the early manifestations of inherited instincts, and tell her what is the wise guidance of inborn impulses? Do they convince her that her child's affections, interests, will-power, as well as his preceptions of the world about him, are awakening and are growing along with his digestive organs, his nervous system and his muscular strength? Do they lead her to realize that the care of these invisible but essential factors in her child's life are—just as important, shall I say?—as the care of the little body which is

to be their chief instrument in after life, and how the one reacts upon the other? Which of them tells her how her child's life may be kept pure, how his sympathy for and interest in his fellow beings can be fostered? And yet so much of his future happiness and development of character depends on his early inner attitude concerning these human relations. Froebel says an infant's first answering smile as he looks up into his mother's happy face is the dim awakening of his social instinct. Would not this banish many a frown and fret from the young mother's face if she only realized that she was thus stirring her child's emotional life?

Does doctor or nurse teach her how to meet the little one's first lie? Or what a real lie is? Have they explained to her what it means to starve a child's imagination? Or have they instructed her concerning the effect upon his intellect as well as his moral character of letting his imagination run riot? How can she guide it, and yet not check it? Has she learned from them that armaments and parliaments and arbitrations and conventions of peace advocates will not banish war and its horrors until hatred and greed and jealousy have first been conquered in the hearts of little children and a generation has been taught to realize

that the great battles of life are within a man's own breast, and that the greatest wealth comes from co-operation not only in community life, but in international co-operation? Does she know how to prove to her child that man *is* his brother's keeper whether he will or not? The subject of "Social Psychology" is not yet half comprehended and will not be, until we train our children to practice this truth. We have talked these things, but we have not *lived* them. They have been matters of the head and not of the heart and the will, as true psychological insight teaches us they must be. These and a score of other burning questions confront us when we think of our loving but too often blundering efforts at educating our young girls.

Some years ago, I wrote a small book entitled "A Study of Child Nature," in which I tried to explain how a study of the psychological needs of a child were as important as any study of his body. I based my illustrations upon the insight obtained from my study of Froebel's "Mother Play" and confirmed them not only by my own experiences with children but by the testimony of many mothers. In the book was a short chapter on punishments. The facts stated in this chapter were so self-evident that I was much surprised to find it attracted

more attention than any other chapter in the book. Soon I began receiving letters from all directions. They came not only from all over the United States but from foreign countries. From that day to this, I have had a more or less continual correspondence about how this, that, or the other misdeed should be met. Not long ago, a Constantinopolitan editor told me that he had translated the book into the Armenian language and reprinted it in his Armenian newspaper under the title of "Letters from an American Lady." At first, all went well. He stated that the paper doubled and trebled in circulation until he printed this chapter on punishments. The next day after it appeared, the chief of police of Constantinople came to the newspaper office and informed him that his paper would be confiscated if he published any more letters from that American lady, as the Sultan did not wish his subjects to be given the American idea of justice.

Recently I have been asked to write something concerning the study of children, which could easily be applied to the everyday problems of child life. It has seemed to me that I could make no better beginning than by start-

* The book has since been translated into the French, German, Bohemian, Bulgarian, Armenian, Chinese and Japanese languages.—Publisher.

ing with the *first fundamental need of every human being,* namely: that his or her individuality should be recognized and that he or she should be treated with justice, and true self-respect be thereby fostered. For out of the feeling of being justly treated arise faith in our fellow men and hope concerning the success of our endeavors, and out of these grow courage to go forward and the creative energy which make ideals real. While from the consciousness of being dealt with unjustly come distrust and despair, the two demons that disfigure and distort life.

A child's emotions are stronger than his reasoning powers. He can neither rise above injustice nor adequately resist it. Often he does not understand why he resists commands when he does. Whereas, when we are reasonably just to him (I do not mean yielding weakly to him) his more lovable qualities are certain to blossom out and his better nature to develop.

THE PROBLEM.

**One autumn, some weeks after school had begun, there was entered in my kindergarten a little boy about four years of age. He was a strong, sturdy looking lad, with a good shaped head and well proportioned body, a trifle heavy for his height (which indicates overfeeding), but his complexion was fresh and clear—that best sign of perfect health. He was bright-eyed and evidently entirely self-possessed as he readily joined in the games and other activities of the kindergarten. In fact, he seemed to feel that they were being carried on for his especial benefit, a not uncommon supposition of only children who have not been injured by being made self-conscious. The principal of the school told me he was an only child of well-to-do parents who worshiped him.

All went pleasantly for the first three or four days until one day, while at the blackboard,

**Some few of the anecdotes here given have been told elsewhere, but most of the contents of the book has never been in print.

drawing with a group of other children, he chanced to drop his piece of chalk.

Turning to me he said in a tone of command:

"Get me another piece of chalk."

"No," I answered, "pick up the piece you have just dropped."

Instantly his face darkened, his body stiffened and he said: "I won't."

"Won't do what?" I asked, somewhat astonished by the sudden change that had come over him.

"I won't pick up the chalk. I won't mind you nor anybody! When I say I won't, I don't, that's all!" and this announcement of his defiance of authority ended with an emphatic nod of his small head.

Most of the children stopped their work and looked at him with wide-eyed incredulity. I saw that a battle was in sight and that his small majesty would struggle hard for the divine right of kings. I, therefore, signaled to my assistant to take charge of the kindergarten and holding out my hand said: "Come into the other room with me, Edgar, I have something I want to tell you about our kindergarten." My tone was entirely impersonal but perfectly assured. I would have picked him up and carried him into the next room had that been necessary. Almost all

children respond to real authority, rightly expressed. It is only when the manner of the adult is arrogant, or when the tone is fearful of not being obeyed that a child is tempted to show his resistance, unless he has been much mistreated. Then he suspects and resents all authority. The boy looked at me for a moment, then quietly took my hand and went with me into the adjoining cloak room. I closed the door and seated myself in a chair directly in front of it.

I then drew another chair close to me and said: "Sit down here and let us talk this thing over."

He pulled the chair a little away from me but seated himself; at the same time he announced: "I won't and I shan't, and when I say I won't and I shan't, I don't."

"None of my children say 'I won't' to me," I replied quietly. "They know I am here to help them."

"Well, I say 'I won't' to you. I say I won't and I shan't to my mamma and I say I won't and I shan't to my nurse; and my papa says 'Can't anybody make me mind?'"

The king had issued his decree, as doubtless he had issued it many times from his home throne. "I do not want to make you mind me. I want you to do what is right," I replied as

calmly as if we were speaking of the chair on which he was sitting. Then I added: "Do you know why little children come to the kindergarten?" "No," he answered. The cloud on his face lightened; his interest in something new was awakened. "They come because I can help them learn how to make themselves do what is right, and that makes them happy and then they make other people happy." I paused, and then continued: "I want you to think real hard now, for I am going to ask you a question. As you dropped the chalk, don't you think it was right that you should pick it up?" His face clouded again. "No, I don't, and I'm not going to mind you nor anybody. And I'm goin' back into the other room *now*." "No," I replied, "we are not going back into the other room until you can think this matter over and are strong enough to make yourself do what is right." "Well, I'm not going to make myself do what is right." "Very well," I said, "we can stay here," and I settled myself into an attitude of repose and looked out of the window at the distant horizon. He rose and kicked over his chair. Still I gazed, sphinx-like, at the horizon. He walked to the other end of the cloakroom, jerking impetuously at the coats on the hooks as he passed them. Soon a hat tumbled down and he

gave it a kick across the room. I still gazed quietly at the landscape. I wanted to give him full time to realize that there was authority beyond his in our little world, and I wanted him to feel that I was merely the messenger of this law. He walked to the window, looked out, then turned and walking up to me said once more: "I won't and I shan't and when I say I *won't* I *don't*." This last was said very emphatically. I took no notice of him whatever but continued to gaze silently out of the window. He stood looking at me for a few puzzled minutes. Then, giving another kick to his upturned chair, he walked off. His firm conviction of his divine right to rule was too great for him to cry, as a weaker child might have done. Besides, I had appealed to his control of himself.

Soon the music for the games began in the other room. He turned and coming up briskly to me said: "Get out of that chair. I want to go into the other room to play. We have had enough of this." I realized too fully the need he had of the lesson in obedience to law to make light of the matter; so I turned to him and, in a tone of surprise, said: "Didn't you understand me? We are not going back to the other children until you are willing to do what is right." He shrugged his small shoul-

ders, gave another kick to the chair and once more walked away, and again I gazed out of the window as if time and eternity were one to me. In a few moments he was back again. Laying his hand on my knee and looking earnestly into my face he said: "Do you really and truly mean what you say?" "Yes," I replied, "I always really and truly mean what I say to children." "All right, then," he said. "Let's go into the other room. I'll make myself pick up the chalk. "I'm glad," I replied quietly. "I thought you could be a strong boy and make yourself do what is right." I took care to change the deed from the particular act to obedience to the right. Not vaguely, but specifically.

It was not a time for praising or petting. He was learning what must be an every-day occurrence, not some extraordinary experience. Hand in hand, we re-entered the kindergarten room. Unfortunately some other child had picked up the chalk, so that the supreme test of undoing his deed publicly could not be made. He looked at me inquiringly to see what to do, and leaning down I whispered: "Never mind this time. Somebody else has picked it up, but the next time I tell you to do something you can show me you are strong enough to make yourself do it." He nodded

understandingly and together we joined the play circle.

What had happened to this little child and me in the brief fifteen minutes we had been separated from all the rest of the world? He had learned that there was something called "right" which did not chance to suit his little, capricious will. Perhaps, he did not know yet just what "right" was, but it was something that I respected and that he must obey, whether he wanted to or not. He had also had a glimpse, a dim one, perhaps, nevertheless a gleam of consciousness of a power within him to which I had appealed that could make him do what he did not want to do, what he had said he would not do. And I, what had I learned? To believe more reverently in the divine ideal which exists within the soul of each little one, ready to respond when the call comes from the depth of another soul. He had heard the "really and truly" in me and had responded to it. The soul of childhood is ever ready to respond to sincerity. It is contact with shallowness, or insincerity that awakens a child's distrust. In psychological terms we would say that the inborn impulse which demands freedom of action had met with authority which must be obeyed, and had found that true freedom comes only from voluntarily obeying the law of right.

Almost the first step towards training children to a rational submission of self-will to authority is for us, ourselves, to distinguish between caprice and true freedom. There prevails today too largely a mistaken idea that to allow a child to indulge in every selfish mood without considering the rights of others is to develop his individuality; whereas it really is letting him become a slave to caprice. And yet, unless he voluntarily does what is right he is slave to authority. The unfree man or woman is a spiritual cripple.

The boy of whom I have just spoken was, of course, an extreme case of caprice. With another kind of a child, or perhaps, with him at a later stage of his development, I might have turned to the other children and have asked them to tell him what was right, trusting to the public opinion of our small community, or I might have reasoned with him on the spot. There is no one way of treating all children. But there is but one right attitude toward them when they are in error and that is to genuinely desire to help them to see the wrong of what they have done.

Let me now give you an illustration of caprice on the part of the adult who has the training of the immature will of childhood.

One summer day I witnessed the following

scene: The characters enacting this apparently insignificant drama were two boys about eleven and twelve years of age. They were entirely unconscious that they had an audience.

"Ah, come along, Joe, go with me."

(This was said by the older boy in a tone of condescension, and coaxingly.)

"I can't," replied the younger boy somewhat shamefacedly.

"Why can't you?"

"Because my pa will lick me. He said he would if I went there again."

"Ah, pshaw! What do you care for a licking? It don't last long. Come on."

"A licking hurts, I tell you. You don't know how my pa can lick!"

"Ah, pshaw! You are no baby! You can stand a licking! Come on. Maybe he won't know it."

There was a moment of hesitancy—then the two boys walked off together.

I had no hint of the nature of the forbidden pleasure. It may have been innocent enough fun, which had in some way annoyed or inconvenienced the smaller boy's father and had caused him to forbid it. I have known of such instances. I know one father who threatened to whip his son if the latter ever again climbed

a tree; when from the beginning of time tree-climbing has been one of the wholesome activities of boy-life. It may have been a place of corruption and the father may have felt it his duty to rescue his son's soul from its debasing influences by threatening to beat his body. If such was the case he evidently had not explained it to the boy. For my present purpose, however, it matters not what was the parental motive.

I have described a seemingly trivial scene which passed before my eyes. It required less than three minutes for its performance, but what did it indicate concerning the past and the future of these boys? What were the emotions, the ideas of authority and the standards of conduct which it revealed? Here were two lads just passing beyond the boundary line of childhood where, under right conditions, love and obedience are as natural as they are necessary. Both boys were leaving this realm of authority behind them and entering upon the kingdom of youth where the desire for freedom from coercion is, or should be, the strongest impulse governing the newly awakened life, and where self-government must necessarily be attained if the snares and pitfalls awaiting in this vestibule of manhood are to be avoided. The older boy showed he had

already acquired a contempt for authority and that he had confused the idea of license to do as he pleased with freedom, or right self-government. The speech and manner of the younger boy showed that he held fear in his heart for the one human being who ought to have been, at this stage of his growth, his beloved friend and trusted guide—his father. Obedience to authority still lingered, but what kind of obedience was it? How easily was it upset! Both gave evidence of having been retarded in genuine manly development. Why do we so often see this straying off in the wrong direction during the critical adolescent period? Does not this little dialogue I have just recorded give the answer? Each of the boys evidently had a wrong idea of the true meaning of freedom and in consequence a misconception of self-respect and of authority.

There is no one source of misunderstanding between adults and children equal to that caused by the wrong conception of punishment and what always accompanies it, a misunderstanding of just authority and a distorted assertion of personal liberty.* The adult as

*The broad sense of the word punishment, as an effort to cause wrong conduct to cease is used throughout this book rather than the more restricted definition of one will inflicting its standard of conduct on another will.

often misconceives it as the child does. If we could change the word "punishment" to "remedy" we should get a much clearer idea of this difficult subject which perplexes so many good parents and others in authority over children, and it would go far toward restoring normal conditions after the disturbance which must sometimes come from the clashing of mature and immature wills even in the best regulated homes.

We, all of us, long for harmony with our environment, whether that environment is the world of nature which surrounds us, the world of humanity which makes our social atmosphere, or that world of ideals within our own souls where harmony needs to be deepest. It is within this inmost recess of our consciousness that the divine within hears the whispered call of the divine without. The wrong kind of punishment jars and upsets this needed harmony and causes discord or pain of some kind. This awakens resistance or resentment, even hatred, at times in a child's heart, from whence we are told proceed the issues of life.

It is considered a grievous thing if a parent so acts as voluntarily to injure his child's health. This is a physical disturbance of the right harmonious relation between the child's body and the material world about him. Again

we exclaim: "What a pity!" when we hear a parent utter a sentiment, or make a criticism which will cause a child to suspect, or to have a contempt for the neighbors or acquaintances with whom he must come in contact, instead of leading him to regard them with respect, or at least with kindly courtesy. This is a sin against his social nature. Still greater is the crime when we destroy a young child's faith in justice and truth and this it what is too often done by an unjust punishment. Instead of strengthening the character it warps and disturbs it.

PART I.

A child may do wrong ignorantly or he may do it consciously. This fact brings us at once to the first great distinction to be made in the matter of proper discipline, one of the most serious problems of child-training. If a child has ignorantly done wrong, he must be enlightened in order that he may know the true nature of his deed. This does not mean that he must be shielded from the discomfort, or suffering which the wrong-doing has brought. Sometimes such consequences are inevitable; sometimes they are the wisest way of showing him this true nature of his deed; sometimes they are the quickest and easiest way of teaching him that right conduct is better. Pain, be it of body or of conscience, is oftentimes our best friend, proclaiming to us some wrong conditions of the outer body or the inner spirit.

As early as possible, a child must be led from the unconscious to the conscious choosing of such lines of conduct as he is to pursue, if he is to develop aright his own character

and work in co-operation with his fellow-beings in the world about him. "The inalienable right of every child is the right to be corrected for unsocial conduct," seems to be a condensed statement of all ethics. Religion makes a still higher claim.

How can he choose unless he knows these lines of conduct definitely and thus can voluntarily decide to choose the right? We rob our children of one of the greatest aids to self-government and self-control when we free them from the consequences of their own wrong-doing. That the child should learn early that "the way of the transgressor is hard" is an important part of his education.

We should, however, be careful to distinguish between mere overflow of animal spirits and intentional wrong-doing. For instance, we should not punish children for such offenses as having torn or soiled the finery with which we have injudiciously clothed them, nor for any of the accidents which may arise during childish play, nor for the mishaps that come from the awkward use of hands or legs not yet under control of the child's will. It is so much easier to scold than to forebear when a dish is broken.

Before we go any further let us consider how to deal with ignorant wrong-doing; let us re-

call the fact that unless we look upon all discipline as the means of guiding the child to harmonious living, it is degrading to us and degrading to the child. It is, therefore, no light matter that we have before us when we face the necessity of deciding how a child shall be punished.

WHO SETS THE STANDARD?

If he has ignorantly committed wrong, may it not be because the right standard has not been made clear to him? This establishing of the right standard may begin much earlier than most of us realize, although, of course, the standards must be embodied in such small things as the young mind can comprehend. I will illustrate this later.

A child's standards of right are necessarily given to him by those about him; therefore, the first all-important step to be considered is, how shall these standards be set? It is all-important because the child can make no effort to eschew the wrong and do the right until he is conscious of right and wrong. First of all, the mother, who is the child's first law-giver, must herself have definite ideas of what she considers right and wrong and must endeavor to live up to the same. One of the significant sayings of Froebel is: "Remain thou in the unity of life thyself, or else thou canst not lead

the child therein." I realize that this standard is high and that it is hard to attain. The average mother has a score of other duties calling upon her time and strength and patience. But are any of these duties more important than starting her child with the right ideas of love, of justice and of self-control?

We all fail in not perfectly following our standards, but unless there is an effort made to have our deeds correspond to the standard which we have expressed in words, there must come to the child's mind a confused idea of what is right and what is wrong, and a clearness on this point is important if punishment is to have the right educative effect, namely: that of awakening him to the fact that he is responsible for his own conduct. Therefore, laughing at "baby mischief" is bad for the young child. Long before he can understand why a thing is wrong he can be made conscious of the fact that it is something of which we do not approve. When he pounds on the table with spoon or mug, it is a pleasing discovery to him that he can create so loud a sound. "No! no! baby," said by you in a tone of disapproval, at the same time removing the article from his hand, soon teaches him that the pounding is not an agreeable occupation and, therefore, it must cease.

Possibly it may bring a yell of resistance, but if the reproof is firmly and calmly persisted in, it will have its effect. Oftentimes, the substitution of another diversion is best, although this does not always bring with it the obedience to authority which is needed.

Have you not, yourself, seen young children allowed to squeeze a pet kitten until the poor animal cried with discomfort and yet when some looker-on protested, have you not heard the mother say: "He does not mean to hurt the kitten and is just showing his love for it"? She does not realize that she is losing an opportunity to teach her child to be thoughtful and considerate of those weaker than himself and in his power. It is true the child may not understand that he is giving pain to the little kitten, but he can soon be made to understand that it is something of which his mother does not approve and the kitten does not like. Ordinarily, a few quiet, firmly spoken words and, if need be, the removal of the kitten are all that is necessary.

I remember one time in an hour devoted to questions and answers with a class of young mothers, that this question came up: "What would you do with a child two years old who, in spite of all protest to the contrary, will persistently walk up to a table, seize any article

within her reach, throw it on the floor and run away with a saucy smile on her face? She has been punished for this again and again," continued the perplexed young mother, "but persists in doing it."

I hesitated for a moment before answering the question, as it is not an easy matter to tell a mother her child's fault is one which is due to her own mismanagement of the child. Then I said, "Of course I do not know if my answer will apply to the case in question, but as a rule, such conduct would indicate that some time in the child's past experience such 'tricks' had been laughed at as funny and the child, therefore, could not comprehend the change on the part of the grown people about her as to the nature of the deed." Seated next to the young woman who had asked the question was an elderly woman who instantly exclaimed: "That is exactly what has happened. I am the little girl's grandmother. Her father and mother thought it very cute when she was a year old to see her throw things on the floor and now they whip her for doing it." No more was to be said on the subject. How could the child, under these circumstances, be expected to distinguish between the right and wrong of her deeds?

The following incident will show what I mean when I say that the mother can set the right standard by using a child's own experience to help him, or her to see the justice of the connection between cause and effect in the world of ethics. Shortly after the closing of kindergarten one morning I discovered that a pugilistic discord was taking place in the school yard between my roly-poly five-year-old Mamie and my slender, dark-eyed but fiery Josephine, and authority had to be used to stop it. The next morning Mamie came to me and announced: "My mamma says I am not to sit by Josephine today and that I mustn't even speak to her. She is a nasty, mean thing!" She then flounced away, apparently feeling she had scored a victory. Little Josephine had been standing nearby when the denunciation was uttered. I saw from the troubled look in her eyes that she wanted to tell me something. Putting my arm around her, I drew her to me and asked: "What is it, Josephine?" She hung her head in silence for a few moments. Then the tears came and she said in a low voice: "My mamma said if I hadn't stuck my tongue out at Mamie she wouldn't have slapped me on the face." After an evident effort she added: "She told me to try to be pleasant to her today and then we would both

forget it and be friends." The one mother had blinded her child to the significant law of well-bred society, namely: "that it takes two to make a quarrel," and the other mother had tried to establish that fact in her child's mind, as well as to teach her the great truth, "a soft answer turneth away wrath."

The father, unless he is "too busy" for his child to become acquainted with him, is usually the next interpreter of life to the little learner. I have a friend who says that she distinctly remembers going about the home when she was a small child, with one finger bent crooked in imitation of a stiffened finger which her beloved father had. Equally absurd imitations can be seen in almost all children. It is a sign of their admiration.

Next an older brother or sister sets the standard. Then comes some boy or girl on the way to school; as the child grows it may be the school teacher, or the clergyman of the church the boy or girl attends, or, perchance, it may be the hero or heroine in the book which is read to him or which he may read for himself. By and by, some hero of the past, or present becomes the lad's or maiden's criterion. Usually this last named form of hero-worship comes at the age of adolescence. It often takes a religious form, the worship of some saint, or of Jesus

as a mystical personality. Later, comes the standard of universal right and wrong which we usually designate as "the Law of God." We can easily trace this ascending scale of hero-worship and none of us entirely outgrow it.

I had a most amusing experience just before one of our Presidential elections. It will show the loyalty which so often lies in a little child's heart. I was at a news stand in a large hotel when a boy about five years of age came up and said to the news dealer: "Are you going to vote for Bryan?" "Oh, I don't know," answered the news dealer, evasively. "My papa is going to vote for Bryan and when I get to be a man I am going to vote for Bryan, too." A humorous commercial traveler who sat in an arm chair nearby drawled out: "Yes, my sonny, I expect he will still be running for the Presidency when you get ready to vote." Everyone within hearing, of course, laughed at the drummer's sally, but the boy felt that some slight had been offered his father. Straightening himself up to his full height, he said, in a tone of defiance: "My father is going to vote for Bryan and my father is right. He is always right. Everyone ought to vote for Bryan." Then he turned and walked away with the air of having administered a needed

reproof. Of course, the child knew nothing about politics, but he felt that his father's judgment had been treated lightly and his faith in his father would not permit this to go unreproved.

I will speak of such seemingly incidental things many times in this book because they are the beginnings of the training which is to lead the child into a clear consciousness of right and wrong and finally bring him into a acceptance of the great ethical law upon which all justice is based, namely: *that a deed must return on the doer's head.*

HOW WRONG STANDARDS ARE SET UP.

A young child may be given many experiences of the natural result of his deed and, therefore, the sufferings which it brings can thus be understood as necessary and not as something arbitrarily inflicted, if right standards are set up at the time the child needs them. Wrong standards are often presented unthinkingly by us. We go blundering along; we laugh at the little one's folly; we tell, in his presence, of his mischief; we call him a bad boy in a tone of amusement and we refuse to believe that he, young as he is, is weighing up our sincerity or insincerity. We welcome people to our home whose standards of life are far from what we

wish his standards to be. As he grows beyond the nursery age we do not acquaint ourselves with his schoolmates. We send him to school and never so much as know who his teacher is. As he grows still older we, too, often think it fine that he is fond of reading without inquiring into the morals of the books he devours. We hand over to him the Sunday Comic Supplement as his part of the paper, often laughing with him over the disrespect, the lying, or the impudence pictured in the child-life portrayed in these so-called humorous sheets. And yet all the time we are expecting him to do what we have *told* him is the right thing to do.

When you tell your child of fourteen, or thereabouts, that clothes are minor matters and that it is one's conduct which makes one respected in a community and then in the child's presence criticise the clothing of your neighbor, or comment on it as if it were an important thing, how can you expect the child to take your statement concerning the relative value of clothes as the standard by which to judge people? Am I drawing too strong a picture? I do not mean that a child must be watched every hour, or that fun should be excluded from his life. Humor is a great safeguard against too narrow a view of life. What I

mean is that we should know what are the standards of conduct he is setting up in his young heart.

I remember once sitting in a train of cars opposite a nice looking, well dressed woman, evidently from one of our smaller towns. With her was a bright boy about thirteen years of age. When the conductor opened the door and called out, "Tickets," the mother turned to her boy and said: "Now, scrouge down, Tom, and look as small as you can." The boy sank down in the seat, and it seemed to me that I could almost see him wither. "Look out of the window," whispered the mother. The boy obeyed. When the conductor reached them the mother handed him a whole and a half ticket. "How old is that boy?" asked the conductor in a tone in which suspicion was evident. "He is eleven," answered the mother. A flush spread over the boy's face but he continued to gaze out of the window. The conductor shrugged his shoulders with emphatic doubt and passed on, muttering to himself: "I suppose I shall have to take your word for it." As soon as he was out of hearing, the woman patted the boy on the shoulder and said: "We got ahead of him that time, didn't we?" How little she dreamed she was doing all she could to give a thief's heart to her son merely that

she might save a paltry sum. Probably later in life, she would give all she owned to feel assured that her son had grown up an honest, honorable man, whom the world could respect and admire and yet more important still who could sincerely *respect himself*. She did not realize that she was now doing all she could to prevent this from being his future position, by thus marring his standard of honesty.

THE DANGER OF VAGUE AND VARYING STANDARDS.

Again, many mothers lose the opportunity of establishing within the minds of their children clear-cut standards of right and wrong by the use of such vague terms as "naughty" or "good." These vague terms mean little or nothing to the child unless they apply to some deed in the immediate past. If he is tempted to play in the water when left alone, let the parting words be: "Mother is going to see if her little boy is strong enough, while she is away, to keep from playing in the water. Will you try to show her that you are strong?" Or, if the son has been quarreling with little sister or brother—no uncommon fault in excellent families—let the mother say: "Mother will have to send you into another room and let you be by yourself because you have quarreled with little sister and have

made her very unhappy," or "I am sorry but you will have to sit down on this chair and not play with little brother because you do not treat him kindly."

With the thought of making the right or wrong conduct more definite to children, I once wrote a story about a magic mirror given to the children of a certain household. Whenever a child was greedy, the mirror reflected a pig; when a child was cross and irritable, the mirror reflected a bear; if a child was boastful, the mirror reflected a cock; and *vice versa;* when a child showed courage, the mirror reflected a knight in armor; when a child was unselfish, the mirror reflected a beautiful saint, and so on. Many mothers have told me that this story and similar ones which it suggested have helped them to make their children see more clearly the ugliness of an evil deed and the beauty of a good one through this embodiment of the result in an art form. I speak of this as a minor illustration of how literature may be held up as a mirror in which the child can behold vicariously the true nature of a deed.

Perhaps I cannot sum up more clearly this phase of the subject than by quoting what another has said: "Of errors in education one of the worst is inconsistency. As in a com-

munity crimes multiply when there is no certain administration of justice, so in a family an immense increase of transgression results from a hesitating or irregular infliction of punishments. A weak mother who perpetually threatens and never performs, who makes rules in haste and repents them at leisure, who treats the same offense now with severity and now with leniency as the passing humor may dictate, is laying up misery for herself and for her children."

WHEN STANDARDS DIFFER.

We now come to the extremely difficult part of this subject of setting standards of right and wrong conduct for children; namely: the establishing of standards when the child's father, or someone else whom the little one respects, has a different standard of right and wrong from that of the mother. Let me illustrate this: I had an intimate friend whose husband smoked to excess. His wife was extremely anxious that their two sons should not smoke, but discovered one day that the boy of nine had been smoking a cigar left half finished by his father. I did not hear the conversation between the mother and son but I chanced to be upon the porch, unobserved by the boy, when he came out into the yard to his brother who was two years his senior and

the following conversation took place: "Hal, I am never going to smoke any more. Mamma says it will make me grow up a half-sick man if I do." The older brother looked up inquiringly from a bit of work in which he was interested and said: "Why, papa smokes all the time."

"I know he does," answered the younger boy, "but mamma says he didn't have any mother when he was a boy to tell him how bad it was for his stomach for him to smoke, and now papa can't help it." There was a tone of commiseration for his father and at the same time gentle respect for him. This is a difficult subject which each wife must handle in her own way. Many good men have minor faults which it is well for their wives to try to have their children avoid and yet not lose their respect and love for father or grandfather, as the case may be. I need hardly add that the limitations of mother and grandmother may be treated in the same way. But the child's *inner* standard of right and wrong must not be weakened or marred to keep somebody else's feeling from being hurt. If the subject is taken up as a universal principle rather than as a personal matter this can be avoided.

Up to this point the parents seem to the

child as limitless in power and wisdom. But in time change comes. After his mother and father have ceased to be the growing child's only standard of right and wrong, he desires to square his conduct with the demands of the public opinion of his little world. This causes him to be so easily influenced by older boys not connected with his own family, and whose standards may differ from those of his home.

Prestige is the chief source of choice of the new leader with children, and prestige is a tremendous source of influence. As we grow older and more worldly the prestige of clothes and wealth and rank affect us, but the normal child worships skill, or power to do things. This is the fascination that the blacksmith has for the child who cannot yet handle fire or mould red-hot iron.

All children demand increasing evidences of skill and power beyond their own. "What nine and ten year old boys are apt to admire most are circus acrobats." When this stage of development appears I would suggest that a class or club be formed for long tramps, or for gymnastic training, or that a boys' camping company be organized. I know one wise mother who paid a prestidigitator to teach her ten year old son some legerdemain tricks and

thus cured the boy of his extreme admiration for the juggler's public exhibitions and at the same time it furnished him and his boy friends with a number of pleasant evening amusements. I know another mother who discovered that her nine year old boy had slipped away from home to go swimming with an older boy whose morals were below par. She said nothing about the escapade but the next day she hired an expert swimmer to teach the boys in the neighborhood how to swim and dive and perform other antics in the water, and the influence of the boy with bad morals vanished. "The born leader is one whose superiority seems boundless, if we can measure it and see how far we can attain unto it ourselves, he is no longer a hero," says Ross.

Cooley in his "Human Nature and Social Order" in speaking of this stage of development says: "His father sitting at his desk probably seems (to the boy) an inert and unattractive phenomenon, but the man who can make shavings or dig a deep hole is a hero. . . . The idea of power and the types of personality, which, as standing for that idea have ascendency over us are a function of our changing character. At one stage of their growth nearly all boys look upon some famous soldier as the ideal man." This is why the boy scouts have

received such wide welcome. "In this country," continues Cooley, "some notable speaker or party leader often succeeds the soldier as the boyish ideal. His career is almost equally dominating and splendid, and in times of peace, not quite so remote from reasonable aspirations." This form of hero-worship or standard-maker, would suggest a boys' debating society with not too profound topics to be debated. In other words, if we will watch the change of hero type in a child's mind, we will discover what instinct is awakening or what suggestion from the outside is moulding his conduct. Ross in his "Social Psychology" has made clear the unconscious influence which a crowd exerts over our minds. This is especially true of the immature mind. Yet it is not mere "hypnotic influence" or "nervous excitement" as some writers would have us believe.

A deeper interpretation of the desire to be a member of a group as well as the keen pleasure which most children manifest when in an assembly of people, is interpreted by Froebel far more significantly. He says in his Commentary on "The Church": "Dimly and unconsciously the child feels the unity of life. Because his feeling is blind, he often misunderstands it. Because it is living, he rejoices in all its outward incarnations (or forms)." He

then points out the delight of children when allowed to go shopping with an older person and thus mingle with many people. He continues: "In all families when church-going has any real meaning, stands in any real relationship to individual life, the children are anxious to go to church, and count an occasional participation in its services a great privilege and joy. This joy springs not from any understanding of what has been said or sung, but from the simple fact that with inner collectedness and devotion all the worshiping congregation sing the same hymns, unite in the same prayers. The child knows that a common thought is stirring many minds, a common feeling throbbing in many hearts." And by this, his own longing for harmonious unity with others is fed and strengthened. The time will come later when he will ask to have explained to him the meaning of the words of the hymns and prayers and sermon but for the time being, it is enough for him to feel the unity of the assembled people—a foreshadowing of the brotherhood of man.

I have digressed from the child's changing his standard of conduct to the profound interpretation of "crowd-influence" in order that the real meaning of the influence of his group (or later on of public opinion) might be more

fully realized by us. It is the longing for the infinite experiences of the race which his own narrow, finite experiences cannot satisfy. It is the dim groping of the soul for the fellowship of all humanity. "The communion of saints" so often chanted as desirable, yet the beginnings of which are so often denied the growing boy or girl when he or she manifests a desire for companionship outside of the family circle. It is well if the family can be included in this larger life.

The knowledge of this instinctive influence of public opinion has made many wise parents change the "gang impulse" into a "club activity" where some wholesome social outlet is encouraged and the public opinion which is settling the boy's standards of conduct is guarded.

THE HIGHEST STANDARD.

We have shown how the child must pass beyond the family standard into the outside world with its wider standards of right and wrong.

We all are finite creatures and must accept the fact that our opinion is not always infallible and that the setting of standards of right and wrong should in time pass beyond any personal opinion on the subject. Therefore, the child should, as soon as he is able to reason, be led to feel that there are laws

of right and wrong which do not depend upon any mere individual view. This, of course, depends upon the mental development of each child, yet it comes much earlier than most of us realize. Perhaps one of the best ways to make a child conscious of this impersonal standard of conduct is to "universalize the deed." What he may not see to be a wrong thing when done by himself will often reveal its nature if we ask him: "What would happen *if all children, under like circumstances, were permitted to do this same thing?*"

Let me give you, for example, a small deed and yet one which annoys many good housewives: Your boy does not remember to wipe the mud off his shoes before coming into the house. Say to him, calmly and without any show of irritation: "If all of us came into the house with such muddy shoes, what would our floors look like?" He will more readily see the justice of your demand that he wipe his shoes than if you sharply and authoritatively commanded: "Wipe your shoes!" or fretfully complained: "Jack, I can't see why in the world you don't wipe your shoes! Just look at the mud you have tracked in! It keeps me constantly cleaning!" Or, if the temptation to use a new knife causes him to whittle, or scratch a piece of furniture, he can easily see

why he should restrain this desire if you say to him: "If everybody who has used this desk had whittled on it, you would have no desk to use now" or "If father and mother and sister each carelessly broke a chair, we would soon have no chairs to sit upon." Learning to universalize such small matters, he soon learns to apply the same test to larger affairs, in which real morality and immorality are concerned, and slowly there dawns within him the divine vision of the inter-relationship of humanity and the revelation of the law of God that no man can sin unto himself alone.

When one has established within himself the realization that there is an eternal standard of conduct higher than one's own or than that of others, one has passed from the "thou shalt not" of ancient religions to the "Blessed are they" of the New Testament, and the dangerous gulf of conflicting wills has been bridged. Do not misunderstand me. The younger child must have his religious training also. Froebel says it should begin with the babe in the mother's arms*. In early childhood religious training should take the form of love and trust in the care of a Divine Father with a simple, childlike obedience and sincere effort to win that Heavenly Father's approval. But

*See his commentary on the Mother-Play Song "Brothers and Sisters Fast Asleep;" also, Susan Blow's Letters to a Mother."

as the boy and girl approach adolescence, the *laws* of right and justice and a desire to obey them because they are right and just should become distinctly a part of their religious consciousness. The unchangeableness of right and the inevitable suffering which wrong-doing must bring are lessons needed by every boy and girl at this critical period when they are changing the standards of conduct from the family to that of the world about them. For they are not safe from being swayed by evil counsel until there is this law within. Bible history at this time becomes an important aid, for in the Scriptures are found some of the most tremendous lessons concerning violation of the eternal law of Right that the history of the world has ever recorded, although secular history when rightly interpreted furnishes many examples. But "The way of the transgressor is hard" is written again and again in unmistakable letters in the life stories of most of the Bible heroes.

The Roman Catholic Church has shown her wisdom in gathering her children into her fold as this period of transition approached. Ready or unready, they are taken in hand to be trained for the "First Communion." We Protestants are too apt to err either on the side of trying to drill into chil-

dren the religious basis of standards of right and wrong too early or, on the other hand, of saying: "I do not wish to interfere with my child's religious liberty. He must choose for himself when he is older whether or not he will become a member of the church;" although we do not hesitate to teach him the laws of health and the laws of social etiquette. But the wise, old Catholic church which through the centuries has kept its hold upon the hearts of its children, has said in deeds, if not in words, by establishing its "First Communion" at this age: "Now is the time to teach the eternal source of the standards of right and wrong, as established by the Church. If, by and by, your son or daughter varies from these standards, he will still have them to come back to and compare his conduct with and you will have the satisfaction of knowing that you have given him the Eternal Standards."

THE GROWTH OF STANDARDS.

I am not a Catholic. I am not arguing for the Roman Catholic Church nor for sectarian training of any theological dogma, but I am urging recognition by all parents of this stage of growth and its needs. This training for self-determination must, of course, be gradual, coming first in little things, during

the early years; afterward, as rationality develops, it should extend to greater things. If the standard set is beyond the child's power to attain he either becomes an external obeyer of the law of right, a shallow hypocrite, or he grows discouraged and becomes callous to your exhortations; if, on the other hand, you retard his development in self-determination on the right or wrong of any conduct, you are apt to foster either weak dependence on others, or a contempt for all authority. Each and all of these symptoms are easily detected if we understand these stages of growth in a child's standards of conduct. True, it is a delicate and important matter, this recognizing of when and how a child changes his source of authority. It demands close and sympathetic companionship with his fast receding childhood.

If the young mind is rightly led to see the spiritual side of law, it will understand those words "What shall it profit a man if he gain the whole world and lose his own soul?" They will take on a new and immediate meaning in the here and the now, as well as in eternity. Look into the faces of many so-called successful men who have failed to gain this vision, and what do you see there? Hardened lines of selfishness, weary eyes that have

lost all hope of happiness, compressed lips that defy friendly approaches. Listen to the fretful tone, the affected accent, the shallow ring in the voices of many women and the same story is told. Life has lost its glory and the divine might-have-been lies dead. Would you have this be the fate of *your* child? If not, strive to live close to what is going on in his inner life. Endeavor to lead him to realize that he is making his own world. Teach him the meaning of "self-making."

The more thoughtful minds in this age of psychological study have organized, with varying degrees of success, the ways in which standards of right and wrong should be brought home to children as well as the degree of ethics which should be insisted upon, and how these vary with the stages of a child's growth. These facts are to most people self-evident and yet often we err in this important matter.

One Christmas time, I attended a church gathering where a kindergartner told a story of "The Legend of the Christ-Child" to a roomful of young Sunday School children. The story is one of those beautiful old tales heard in almost all European countries. It is that of a little child, ragged and lonely, on Christmas Eve, wandering through the streets of a

great city. Unnoticed and unthought of by the crowd of Christmas shoppers. House after house refused him admission. The little stranger is, at last, allowed to enter one home and is given food and shelter. As soon as the deed of charity takes place, the child is transfigured and becomes all-glorious, filling the room with a shining light; then He vanishes from sight. The mother and children recognize that they have been entertaining, unawares, the little "Christ-Child." The story admits of dramatic presentation and was extremely well told. When it was ended there was a hush all over the room, indicating that the children were touched by it. Then the clergyman of the church rose and said: "Next Tuesday afternoon, as you all know, we are to entertain the little children of the B—— Mission who come to us from homes that are not as clean and sweet and wholesome as yours. Many of these little children may come in soiled and ragged clothing, but I want each one of you to try to make them have as happy an afternoon as you can. I want each one of you to treat each one of them as if he or she might change at any time into the beautiful Christ-Child, for they are all Christ's little ones. Will you try to do this?" The glad clapping of hands and answers of "Yes, yes" showed that he had

stirred them aright and had awakened in them the joy of loving and serving by giving their emotions a definite channel of activity. No law of right and wrong was spoken of; no authority quoted which was higher than that prompted by the love awakened in their own hearts. It was an ideal way of setting a standard for young children and was presented in so attractive a manner as to give them a desire to do something for some "little stranger"; then an opportunity was given to translate this desire into actual deed. And yet, imperceptibly, the standard of right conduct was being established and was unquestionably being accepted.

Let me illustrate how differently this standard of right and wrong was set for a fourteen year old boy. I was present one evening when the boy had been begging to be allowed to go to a roller skating rink recently opened in the neighborhood. The mother had heard that undesirable people frequented the skating rink and that conduct was permitted there such as she did not approve of. In his urging the boy said: "I don't see why I can't go. Uncle Jim and Aunt Nellie go." The mother replied gently but firmly: "Yes, I know Uncle Jim and Aunt Nellie go to this skating rink, but mother is not responsible to God for what Uncle Jim

and Aunt Nellie do. When you were put a little baby into my arms I knew that God had trusted you to me and that I was to do all that I could to bring up a true and noble man, and I am responsible to God for what you do until you are old enough to be responsible to Him yourself."

The boy looked earnestly at her for a moment, then turned, picked up a book near at hand and made no further effort to coax her into giving her consent. She had transferred the standards of right and wrong from the outside world about him, which included herself, his uncle and his aunt, to the throne of God, and the boy had felt the transition.

When a human being has attained the realization that his life is what he makes it, he has reached the highest standard of right and wrong. He then knows that the Creator has given unto him the highest gift, that of recreating his own life. If he does not like what he is, he can make himself over just as truly as he can transform his outer condition by wise effort, true patience and sincerity. This, in my judgment, is the deepest insight we can give to a human soul, if we add to it that God helps the soul that strives to help itself. This was the great Christ-message of the creative power of God and of man's sonship to Him.

The sure evidence of this sonship is this power to transform or re-create our inner spiritual condition. This is the real meaning of man being made in the image of God. Then drudgery ceases to exist; work becomes worship; even failures become stepping stones to higher endeavor. Life is seen as opportunity for growth, not a task to be performed, and all reasonable punishment reveals itself to the soul as a remedy for sin committed.

This profoundly significant insight may come in changing of thought, which is almost imperceptible, but it is worth all the effort it costs. Until it comes, it is useless to talk of stopping war, or any of the other curses that mar "the image of God" struggling for self-expression within the soul of every human being. To help this "higher self" should be the aim of all education. Mere erudition is nothing without it; expert skill loses inspiration and becomes mere dexterity; and then what is life? A failure, in the high, divine significance of the word.

The whole of Dante's "Divine Comedy," that mighty picture of the inner life of man, is one stupendous sermon on the subject of man making his own heaven or hell. All the agony and suffering of the Inferno is intensified by the fact that the souls there resent their deeds

returning upon their heads and, therefore, they are in Hell. All the toil and effort of the Purgatorio is gladly endured by the penitent souls because each of them welcomes the discipline which his wrong-doing had brought upon him, feeling that he is being redeemed from the sins he has committed by thus accepting its legitimate consequences. The Paradiso is simply the vision of the joy which is felt by the souls that are at-one with the Divine Order of the Universe. All three of these conditions of the soul may be seen any day, here on earth; we do not need to go with the great Italian poet on his journey through the other world.

Have you, yourself, not seen Hell, Purgatory or Heaven in your own child's face as he rejects, accepts, or transcends the discipline you feel called upon to administer to him? Have you ever seriously realized that by the wrong or unjust punishment you were putting one form of the Inferno into your child's heart?

We do not any of us fully realize that all hatred is a form of Hell, whereas true discipline, when seen as a remedy, can be administered with so much genuine sympathy that it will serve to draw your child closer to you. Is it not then worth much self-control, much patience, much firmness on your part if thereby

you can help the young life to climb his own inner mount of Purgatory by helping him to strive consciously to overcome some besetting sin? Remember at the top of that Mount lies the "Terrestrial Paradise" or peace on earth, and from that mountain top may be seen the vision of the Eternal Right, so glorious that the light within the soul of him who sees it grows not dim in the darkest night of human afflictions. This is no idle dream of a medieval poet—it is the story of the human soul. It is one of the most practical of insights and one to be used in our everyday contact with children.

"While the conduct of the child must be brought into harmony with the ideals of the teacher (which in turn represent the ideals of that larger society for participation in which the child is being prepared), the modern conception of discipline would bring the child as rapidly as possible to the point where he will recognize the necessity of repression and see clearly that the demand made upon him and the limitation placed upon his conduct are really dictated by something more fundamental than the arbitrary will of those in authority."

"The newer conception of discipline, in other words, recognizes that the measure

which the school must take to control its pupils should serve as far as may be to illustrate the basic necessity for law and order in a civilized society; and it recognizes that these measures should be administered wherever possible, in such a way that the individual will feel them as dictated, not by the whim of those in authority, but by the necessities of the work that is undertaken and by the welfare and needs of the social group." (Bagley's School Discipline, p. 8.)

This is the practical, sociological way of stating the same thing that Froebel expresses in language rather more suggestive of the religious, or spiritual training, which it implies. He says:

"All true education in training and instruction should demand giving and taking, prescribing and following, active and passive. It should be firm, yet yielding; teacher and pupil should be similarly conditioned. But between education and pupil, between request and obedience, there should invisibly rule a third, something to which educator and pupil are equally subject." (Education of Man, pp. 14.)

We can scarcely doubt that the Divine Will is here meant by "the invisible third." If we turn to Froebel's definition of Religion in this

same volume, at the beginning of the chapter on "The Chief's Group of Subjects of Instructions," we read:

"Religion is the endeavor to raise into clear knowledge the feeling that originally the spiritual self of man is one with God, to realize the unity with God which is founded on this clear knowledge, and to continue to live in this unity with God, *serene and strong in every condition and relation of life.*"

It is this serenity and strength which comes from the consciousness that the Right, unfailing and universal, is governing one, whether we call it the "social whole," or name it "the law of justice," or recognize it as "the will of God," it brings the true freedom so much to be desired. If we can lead the child to understand this central thought, his relation to society will adjust itself justly and without jealousy or resentment. It is this inner comprehension of the spiritual source and the spiritual results of all moral law that the world so sadly needs today, and in the insistence upon which marks the difference between Froebel and most of our "Modern Educational reformers."

One of the simplest ways in which we can help a child to become the judge of his own conduct and thereby hasten this vision of the

eternal right of life's disciplines is by letting him choose between two things to be done; that is, by developing his judgment as to what is best or most desirable upon this or that occasion; always, of course, keeping the test within his power of comprehension. For example: "You may choose which coat you think best suited to wear today," or "How would you like to fix up the attic as a playroom?" or "That is your own money. Spend it as you think best. But think about it a while so as not to spend it for something foolish which you will regret afterward." This will set the young mind to weighing up the two sides of a question and will aid in checking impulsive conduct, which is the cause of so much wrong-doing. One does not have to wait long before this process of self-determination can begin.

I chanced one day to be in an automobile with a young mother and her three-year-old daughter. The child began climbing up and down on the seat. "Don't do that, Harriet," said the mother, "that is not nice. It disturbs us." The child settled herself on the seat. In a few minutes, however, she was climbing up and down again. The mother then said: "Harriet, the automobile is not a place in which to twist about. You can either do what

is right and sit still, or we will turn around and take you home and put you out and you can run about the yard all you choose, but you must not make us uncomfortable here. Which will you do?" The child decided she would remain in the automobile and sit quietly, which she did for the rest of the ride. She was asked to make her own choice of her line of conduct, and although in this case it was a minor matter, merely that of a little discomfort to her mother and me, to the child it was an important thing that she was allowed to determine the right and wrong of a deed within her comprehension.

This also leads to a feeling of responsibility on the part of the child concerning his conduct. The present day advanced movement in school life in giving the children opportunity to develop "the initiative" is the result of realizing this truth. It is just as valuable in the home life as in the school. I know a mother who so deeply felt the training of her little ones into a sense of responsibility that when one of her children was not much more than two years old she would say as evening approached: "It is almost time for father to come," and would roll out her husband's easy chair to the side of the library table. The child would instantly stop whatever he was

doing and trot into the bedroom and get his father's slippers and place them beside the chair. This was his small duty. It was also his training in doing the duty of the hour, no matter how attractive something else might be. As the boy grew older, large responsibilities were gradually committed to his care.

One of the strongest disciplines of the will is the forming of the habit of punctuality in the doing of a thing at the time it should be done. This is sometimes a difficult task, but it is part of the training toward self-government.

I once knew a headstrong, impulsive boy of fourteen who, through his intensity of nature wanted always to have his own way. He was a fine, resolute fellow, who afterward became a success in the business world. His mother was wise enough to see that not only his future success in life, but his power to attract friends to him and to bring love into his own heart depended largely upon his conquering this lack of adaptability to the needs or wishes of others. They had a number of long and confidential talks, generally after some outburst of his had sufficiently subsided for him to be ashamed of it and to acknowledge it frankly. At last, he said: "Mother, what can I do to make me remember when I am selfish-

ly insisting on having my own way? How can you help me to remember it in time to control myself?" Having reached this stage of realizing that he must set and maintain his own standard of right and wrong, the battle was half won. They agreed that when the mother saw the insistent self-will arising she was to say "A"—nothing more. The little "A" meant to him "adaptability!" I chanced to be present one evening when a controversy arose. The lad's eyes flashed, his brow contracted and he turned his head with a nervous jerk toward his opponent. Just then his mother said, in a placid tone of voice, "A." Instantly the boy said to his brother: "All right, you think your way and I'll think mine," and at once began another topic of conversation. I was mystified by his assent until later on the mother explained to me their agreement.

The parent who realizes the importance of allowing a child thus to assist in establishing the standard of right by which he is to measure his conduct, will find many similar opportunities in which to say to the child: "You must do this or that; which will you choose to do?"

Adults often cripple the power of self-mastery in the children over whom they have charge, as well as their discernment of right

and wrong, by deciding for them in these minor matters concerning which children could and should decide for themselves. But you may exclaim: "Shall I let my child get burned because I will not snatch him from the fire?" "Shall I let a vampire prey upon my son because he has not judgment enough to distinguish between the true and the false?" Shall I let my daughter marry a libertine because she could not realize the earthly hell into which she is entering?" My only answer when such agonizing questions as these arise has been: "Prepare your child beforehand, that your word of command in the first case, or of entreaty in the more terrible risks may appeal to the higher nature and sounder judgment already awakened within."

PART II.

THE DISCIPLINE OF NATURE.

A caution concerning the fire, perhaps, a touch of pain from a slight burn, will keep most children from playing with fire, as can no later exhortations on your part. You cannot guard your child at every moment against the alluring flames unless he knows their danger. One instant of inattention on your part may be enough to set his clothing on fire.

The laws of Nature are so inexorable that their results can easily be traced and it is quite worth while to teach your child to discern them, not as something threatening his welfare, but as friendly warnings, guarding him against pain and accident. The little one puts his hand upon the hot stove; no whirlwind from without rushes in and pushes the hand away from the stove, and then with loud and vengeful blasts scolds him for his heedlessness or wrong doing. He simply is burned—the natural consequence of his own deed—and the fire quietly glows on, regardless of the

pain he is suffering. If again he transgresses the law, again he is burned as promptly and quietly as before, with neither expostulation, threat nor warning. He quickly learns the lesson and avoids the fire thereafter, bearing no grudge against it. This is always Nature's method; the deed brings its own result and nowhere is arbitrary, unconnected punishment inflicted.

I tell elsewhere of a little nine-year-old boy friend of mine confiding in me that he thought the elevator man had been eating something which disagreed with him. When I asked why he thought so he replied: "Because he was awfully cross this morning and would not let me ride up and down in the elevator with him, and he is usually so nice." Had not this boy discovered an important secret by showing that he had found the connection between disordered nerves—the cause of three-fourths of the irritability in the world—and an abused body? If we older learners of life's lessons could keep this law of Nature in mind we would be much more likely to be ashamed of our own ill-temper, and more tolerant of our dyspeptic friends.

This is but one illustration of how easily a child learns that Nature always punishes a wrong done her. Oftentimes, instead of pity-

ing a young child and merely saying: "It is too bad mother's darling has to suffer," thereby implying that it is an affliction sent arbitrarily upon an innocent body, can we not say with equal tenderness and sympathy: "Mother is very sorry you have to suffer so much. She must help you build up a strong body that will not have to cry out in pain because you and I haven't taken the right care of it," and at the same time she can relieve the pain as much as possible. In some such fashion we may help a child to avoid the weakening emotion of self-pity and also help him to learn that physical pain is always the voice of Nature announcing the violation of some of her laws and that the penalty must inevitably be paid. Need I add that this is the surest safeguard against dissipation and abuse of the body, man's chief instrument for the successful performance of his share of the world's work?

THE DISCIPLINE OF THE INNER LIFE.

The laws of the spiritual world are just as inevitable. If we do not excuse a child from the visible consequences of his outer deed he will the more readily learn that moodiness, jealousy, envy, selfishness and similar disturbances of the inner life are but the result of violation of the spiritual laws of self-control, or self-for-

getting, of generous love and of glad recognition of the inborn gifts or merits of others; and that these laws, if obeyed, bring cheerful activity instead of "the blues"; bring also the deep joy of loving and give in addition the amazing growth which comes from the glad appreciation of the achievements of others. Such spiritual laws are as easily proved as the physical laws, are as unvarying, and little by little can be brought to the child's consciousness when his own experience will serve to illustrate the same. In much of our treatment of children we show how obtusely and amazingly indifferent we are to such laws as these, although they are self-evident and may be verified by any thoughtful observer of human life. Who are the most continually unhappy and hardest-to-get-along-with people of your acquaintance? Are they not the self-centered, oversensitive people, always getting their feelings hurt and retiring to their inner world moodily to indulge their wounded vanity, who yet expect others to make the advance toward reconciliation? Homer's Achilles sulking in his tent, awaiting proper apology from King Agamennon, while his comrades in arms were dying on the battle field, is a striking illustration, old as the ages, of the violation of the spiritual law which demands that

personal resentment or sense of injury must yield to the general good. Did you ever know of a jealous soul reaching the heights of loving, caring to love more than to be loved? Such love Shakespeare gives us when he makes Juliet exclaim, "My bounty is as boundless as the sea, my love as deep. The more I give to thee the more I have!" Is not the jealous soul apt to lose the very love it longs for? Othello, murdering the innocent Desdemona, is a vivid portrayal of this violation of love's law of confidence and trust. And, as for the envious, they are the spiritually blind who shut themselves out of the beauty and the inspiration of sharing in all humanity's achievements and victories, and thereby to gain some faint glimpse of what the Divine intended life to be. No wonder that the pictures of them in Dante's Purgatorio show them stumbling along with their eyelids sewed together.

The "pathological" manifestation of conditions of either the physical or the spiritual life are, perhaps, more easily discerned than the healthful, wholesome condition which results from obedience to these laws. This is why I am now emphasizing the cause of wrongdoing more than the prevention of it, although I am firmly convinced concerning the truth of the old adage: "An ounce of preventive is

better than a pound of cure." Of this we will speak later.

But you ask: "What about the more serious and immediate problems of guarding our sons against impurity?" Again I would say, the only sure safeguard is to begin early, before the passions have awakened. As early as possible, establish in your sons traits of chivalry as well as of self-control. Teach these traits as of universal significance, to be valued by all right-minded boys, not as mamma's particular wish or whim. Let me illustrate. I was told an amusing story of how a six-year-old boy tried to avoid the discipline imposed by an over-anxious mother who wished to impress upon him the beauty of chivalrous conduct. He was about to make an afternoon visit to two little girl friends. As a parting injunction the mother said: "Remember, my dear, they are little girls, and you must give up to them just as father gives up to me." The boy looked somewhat troubled. After a few moments of silence he said: "Oh, but mother, not all at once! You have to persuade papa sometimes." This mother evidently had not explained to the child the basic principle which underlies all chivalry. To him it was merely a wish of his own particular mother, strengthened by versal law, appealing to the nobler and ten-

derer side of all masculinity. This would not do away with the teaching of the sex question at the proper time in the proper way, but it would help to lift it to its higher plane.

Now, let me give an illustration of a case in which this universal law was understood and the deeper instinct of the child was appealed to. I know a mother who taught her eight-year-old son always to rise and give his seat in a street car to any woman who might need it, because the humblest woman might *be some boy's mother.* This conduct reacted on him in a devotion to his own mother that was beautiful to see. And yet I have seen many a mother pull her son down when some ancestral instinct, or newly acquired model, had caused him to start to offer his seat to some old woman strap-hanger. Such a mother does not dream, poor soul, that by thus lowering his ideal of womanhood she is thereby teaching her son to violate a spiritual law which will sooner or later react upon her and upon his future wife. Such mistakes come because of ignorance of the laws that govern the right development of the spiritual nature of the child, namely: *Appeal always to the highest motive that the child is able to understand.* We all constantly underrate this ability in children, although, of course, the mistake

is sometimes made of appealing to standards beyond the child's comprehension.

Again, the toleration of anything even bordering on the low or the obscene should be avoided as so much poison which will by and by appear in a diseased idea of the sex-relation instead of the high and exalted standard which every true mother longs for her son to possess.

But best of all safeguards is the building of a standard of right and wrong such as the child can understand, whereas we, too often, shatter his ideal of nobility by our hasty temper or our too narrow sympathies, either of which will inevitably weaken his faith in "noblesse oblige." Of course, the building up of this bulwark within demands close and intimate companionship during the early years of a boy's life; but it establishes standards which will perceive and which will withstand the songs of the sirens that lure to destruction so many unguarded young hearts. Is it not worth the price demanded?

If a boy has the standard of right manhood within him, even though he may fall by the way, he cannot rest prone upon the ground. The standards within will compel him to rise again.

Let me show how this same universalizing

of a deed works in developing "group consciousness" by another illustration of how the real significance of law may be taught to minds that have not yet comprehended the difference between their personal desires and an ethical law. A friend of mine took charge of a "vacation farm," to which came groups of people who lived in the neighborhood of the social settlement with which my friend was connected. Under her supervision came good, bad and indifferent people; young, old and middle aged; mothers with young children and youths and young girls who were just at the point of breaking with parental authority. She realized that there must be some form of law enforced in connection with the care of the property and the rights of the weaker members of her constantly changing community; also that the freedom which came with the country life should not be abused and changed into license. She waited until a few trespasses had been committed, such as the whittling of initials upon the window sills, painting of slang phrases upon the outside of the barn, trampling down the vegetable gardens, leaving the farm and straying into neighboring property without permission, neglecting to tie up the boats and to put away the oars after they had been used, and a few similar of-

fenses, the undesirableness of which could be seen and felt by the rest of the company.

She then gathered together the lads and the young men who were staying at the farm at that time and laid a list of misdemeanors before them, saying: "You can see that this thing cannot go on without destroying our farm home, or, at least, making it unfit for people to come to. What shall we do about it?" One lad, accustomed to arbitrary city authority, instantly exclaimed: "You had better bring some policemen out here. The cops will make them behave." To this she replied: "We do not want outside authority to make us do what is right, do we? Can't we manage this thing ourselves?" A chorus of voices replying "Yes," "Sure," "That's all right," "You bet we can," showed that she had touched the right chord in most of their hearts. "Well," she added, "what would you plan for us to do?" After some little discussion the boys agreed among themselves that they would select three of their number each day to be policemen for the day and to arrest any other boy whom they might find injuring the property in any way, and that each evening they would have a "Court of Justice." They appointed one of their number Judge, certain other members as a jury and selected a prose-

cuting attorney and one for the defense. As they took turns about being policemen there was never any objection to the authority, and the trial of the offender was carried on in genuine earnestness. The penalty imposed was sometimes, to the intelligent observer, ludicrously out of proportion to the offense, but was never evaded by the boys. After a short time a difficulty arose from the fact that as no one remained at the farm longer than two weeks, the judge of their improvised court had to be changed quite frequently, giving rise to fluctuations in the degree of penalty imposed for an offense. One judge imposed quite a severe penalty for the misuse of the boats, for example, and the next judge set only a slight penalty for a similar deed. The boys soon saw the inconsistency of this and came to my friend with the problem. "What do you think it would be well for us to do?" she asked. "If you will come in and help us," they replied, "we will write down what we think ought to be done with fellows who do wrong, and we will see to it that the judge sticks to what we write down." In this way a code of ethical law was established, somewhat crude in its conception, but nevertheless just in its essential points, and what was more important, it was establishing the spiritual law of self controlling self. *"I must make myself do right."*

This method is carried out in some large families and in some schools of half-grown boys and girls. It shows, on a small scale, how laws in general have arisen in national life and have been accepted by mankind. These man-made laws are not always just, we know; nevertheless, the laws of a court of justice are, as a rule, based upon a consideration of the nature of the deed and its legitimate consequences.

So far I have endeavored merely to indicate some of the ways in which children may learn the true nature of their deeds by having the standards of right and wrong made clear to them in order that they may accept the results of their deeds, when painful, as just, and look upon the consequence as a remedy to be bravely accepted and manfully endured. Then neither self-pity nor bitterness are awakened, but rather a renewed reverence for the laws of spiritual growth.

THE DISCIPLINE OF THE SOCIAL WORLD.

I have already shown the psychological insight of Dante when he puts into the Inferno the sinning souls who refuse to acknowledge the justice of God's punishment. He then shows us the sinning souls who have recognized Divine Justice, as a band of rejoicing spirits toiling pain-

fully up the mount of the Purgatorio, praising God in songs and thanksgiving for His wisdom and mercy in helping them, through self-discipline and suffering, to purge their souls of sin and its effects. The same insight into the results of violating spiritual laws is shown in Goethe's "Faust"*; in fact, in all great literature we have the same eternal truth portrayed.

In history we find the same laws most effectually at work. The nations which violate the laws of progress, of growth and of international kindliness of feeling suffer the penalty for such violation in the reaction upon themselves. Herodotus shows us that the Persian Empire conquered and tried to crush the barbarians by whom it was surrounded, but in the end was crushed by these same cruelly treated provinces. The Greeks colonized and civilized their borderlands and in turn learned many useful things from them. And it was only when they tried to enslave the people of Syracuse that they lost their prestige. The downfall of every great empire can be traced to its violation of the laws of right and justice in its dealings with its own people, or with the surrounding nations. Thus the inexorable law by which the deed returns upon the doer's head

*See Denton J. Snider's Commentary on this mighty poem for added insight on this, the great master-work of modern times.

is carved upon walls of adamant by the hand of time.

Is not this what is meant by these marvelous words in Hebrew writ: "The battle is not always unto the strong nor the race unto the swift"? The inspired prophet who uttered them had a vision of this spiritual law that the warring nations of today (1915) do not seem to realize.

We see how effectually this corrective, or, rather, this retributive justice, works in the civic world. The business man who promptly discharges a clerk upon the first offense of drunkenness, has sober workingmen about him. The most successful business men will tell you that they do not dally with inefficiency or shirking. If an employee does his work satisfactorily he is kept; if he does it poorly he is dismissed.

Do we not see the same law in operation in the social world? Let an individual fail in the courtesies of society and he is dropped by well bred people, as the inevitable consequence of being rude and discourteous. From sacred lips came the words: "With what measure ye mete, it shall be measured unto you again." Thus we see that all literature which is worthy of the name, all history, all art, all of that clear insight, granted to great souls, which we call

inspiration, as well as all the contemporaneous life about us, assure us of these laws. Some day when psychology (the word "psychology" means the soul's science) is sufficiently understood, we shall formulate rationally the laws that govern emotions, impulses and perceptions, out of which grows the inner world in which the spirit of man dwells. Then we will study the disastrous results of the violations of these laws as eagerly and as scientifically as we now study the laws of physics and mechanics. I do not mean to infer that the limited mind of the psychologist has mastered the infinite nature of Spirit any more than the scientist has mastered all laws of the material universe. But some unmistakable laws have been discovered in both realms.

We need only to look honestly into our own souls to discern this truth. A thoughtful study of all these sources of insight will teach us both the weakness of sentimental pity and the uselessness of haughty authority. Neither of them touches the cause of the disorder; hence neither of them effects a cure. Yet, day by day, year after year, we continue to confuse and blur our children's conception of real justice by our weak condolence of their wrongdoing, or by our arbitrary dealing with their misdemeanors and childish sins. We thereby

give them the wrong idea of freedom as resistance to law rather than as *voluntary obedience to law because it is just.* They have little or no idea of true justice. How can they have it if we have not dealt justly with them?

VALUE OF CONFESSION.

After the right or wrong nature of a deed, or later of a line of conduct, has been learned, the next step is to lead to a frank confession on the part of the child who has consciously violated his standard of right. "Honest confession is good for the soul" is the terse way in which the race has learned, through experience, to put this necessary step in the process of regeneration. But the confession of wrong done must be voluntary, not forced. It must be won from the child, not by coaxing, but from his seeing the nature of the deed committed and the rationality of the consequent result. Sending a misbehaving child into silent self-communing is an excellent plan. "Sit still and think this matter over and then come and tell mother about it," has often worked magic. Or, with an older boy or girl, to say quietly, not sternly: "Go to your room and think of what you have done and then when you feel like it you may come and talk it over with mother." This gives the tempest-tossed young soul time to find itself and to

weigh its own conduct. Having voluntarily confessed, the culprit is much more ready to accept the penalty due the offense; whereas, a forced confession is like tearing open the petals of a flower which were intended to unfold of their own accord in response to the warmth and sunlight about them.

An amusing instance comes to my mind of the futility of attempting to force a confession from the child who did not feel she had done wrong. A five-year-old daughter of a clergyman, a friend of mine, met for the first time another clergyman who had come to assist her father in some church celebration. The visiting clergyman attempted to make friends with the little girl. She resisted. Then he asked: "Why don't you like me?" And the little girl answered, much to his surprise: "Because you have such an ugly nose." The child was merely stating what to her was a physical fact. The conversation, however, was reported to her father and he felt that she had been discourteous to his guest, and without explaining to her the nature of the discourtesy and the requirements of hospitality, he demanded of her that she should go to his guest and apologize. The child refused. The father insisted. A controversy was, of course, the result, in which both more or less lost their tempers. Finally,

the father took the child forcibly by the hand and led her to his guest's door. When the door was opened the father said: "My daughter has an apology which she wishes to make to you." The child, with the stains of tears still on her face, looked up at the guest and said: "I am sorry you have got such a long, ugly nose." The guest laughed heartily. The father, covered with confusion, retreated with the child. He had learned a lesson not soon forgotten; namely, that confession is not confession unless there is an understanding of the wrong done.

A considerable part of childish untruth comes in connection with wrong punishment. Oftentimes a child is forced into lying by fear arising from a sudden, sharp question, asked at the moment of detection, with the intention of bringing forth a confession of wrong done. The confusion and embarrassment of having been unexpectedly detected, or the terror of some unknown punishment upsets the moral equilibrium of the young offender, and concealment instead of confession is the first impulse. The lie once told is adhered to for fear of more censure or severer punishment.

Many a child punished in what he considers an unjust way, when asked: "Are you not sorry you have acted so?" will stifle his feel-

ing of remorse and sullenly answer, "No." Thus the added barrier of conscious obstinacy is set up between him and the being to whom he ought instinctively to turn for help. Yet what is more natural than this concealment and alienation if the child looks upon the authority that is over him as hostile to him? He may be physically mastered and morally cowed, but is this the way to develop in him true manliness and self-control? I am not arguing against authority. For the well being of his inmost life he must recognize that there is authority over him and that authority must be obeyed. It never ceases. We are all of us under authority of some sort throughout life. But if he does not comprehend that this authority is based on the law of justice, how can he look upon it as anything else than "one particular will opposing another particular will"? One of the strongest instincts in human nature (the instinctive desire for freedom) thereupon rises and cries out "Resist." It is this which causes the baby, too young to comprehend law or authority, to kick and scream when anything is suddenly snatched from his weak little hands, without substituting some other object less breakable or less valuable. It is this instinct that creates "a scene" between nurse and two-year-old,

when he is slapped or jerked out of the delightful mud puddle and told that he is naughty, instead of being led to enjoy clean clothes, or to feel that the playing in the puddles is not such a bad thing in itself, but that it always necessitates going home immediately to change one's clothes, and other inconvenient experiences.

It is wise, however, to establish the habit of confessing to have been in the wrong when one really has been in the wrong, for it does away with that foolish and stubborn pride which has perpetuated many an estrangement between friend and friend, between parent and child, and even sometimes between husband and wife, when a few words of frank acknowledgment of error would have banished all hard feelings forever.

PART III.

VARIOUS FORMS OF DISCIPLINE.

Having considered the value of establishing definite ideas concerning right and wrong conduct and frank confession in the child's mind, in order that he may see the justice of the punishment that follows wrong-doing, let us turn to the study of the various forms of discipline which come under the general head of punishment. There are, as we all know, many ways in which the result of wrong-doing may react upon the wrong-doer. It will be well, however, to get some psychological insight into the stage of development which brings forth each form, and the corresponding inner condition of the wrong-doer, in order that we may make use of the higher form of discipline whenever it is possible, and it is nearly always possible, if we will strive to eliminate anger, wounded pride, excessive authority and fear of our neighbors' opinions.

ARBITRARY, OR IMPULSIVE PUNISHMENT.

The first instinctive form of punishment is that of *arbitrary* punishment, the quick, impulsive reaction of anger against bodily pain inflicted by another,

or the impulsive emotions of resentment against interference with supposed rights. This is the kind of reaction which animals inflict. If one dog hurts another, the other dog turns and bites him. If a cat is annoyed she reaches out and scratches the offender. In this angry chastisement there is no weighing of proportionate return for the offense given. The big dog does not bite less ferociously because the other dog is smaller than he. The cat does not stop to consider that it was the soft hand of a baby which hurt her. The race manifested this form of discipline in its early stages of development before its spiritual power had attained control over its animal instincts. And alas, only too often, the indignant parent or exasperated school teacher returns to this stage of development when irritated by a youthful misdoer, and thereby impedes the young child's spiritual growth.

When a mother slaps her child on the head because he has irritated her, she not only has inflicted a physical injury on the child, but she has begun to establish a wrong idea in her child's mind of the true office and purpose of punishment. In other words, she has injured, sometimes permanently, his conception of justice.

We can hardly over-estimate the damage

done by causing any human soul to feel that it has been unjustly dealt with. It may be entirely mistaken in its conception of what "justice" is, but, nevertheless, the conviction of being unjustly treated is the cause of most of the radical and rebellious discontent of the world, which no amount of so-called "charity" can satisfy and no extension of philanthropic activity can cure. This last has been tried so often and failed so surely that it is strange we have not recognized its futility. So long as the sting of unjust treatment remains no amount of generosity can be appreciated, or feeling of gratitude be awakened. The only help that can prove effectual is to remove the injustice, if it is a real one, or to show the suffering soul that it is his or her own deeds which have produced the undesirable condition. Sometimes, in the larger problems of community welfare, it may have to be shown that it is the wrong deeds of the father visited upon the children, but the law of return is inexorable. Here comes in that greater law that the individual must often suffer in order that the race may learn the meaning of the brotherhood of man.

For you or me to vent our irritability or ill-temper upon a being weaker than we are, is contemptible; for us to *seek* revenge or satisfac-

tion of anger is worse than contemptible. It is a sin against the child's highest instincts, as it not only injures his sense of justice and confuses his standard of right and wrong, but it also frequently changes his loving regard for others into hatred.

I have had many a woman confess to me that she knew she had done wrong in whipping her half-grown boy or girl by the look of hatred which came into the child's face. One of the most conscientious mothers I have ever known, in describing the mistake she had made in thus arbitrarily punishing her spirited son of twelve, said: "I was appalled when, white with rage, he turned to me and said, between shut teeth: 'You would not *dare* to do this, if you were not bigger than I.' I knew that something terrible was happening inside of him. Now, I know what it was."

A dear young mother whose four-year-old son was in my kindergarten had heard me protest against corporal punishment for young children. One day she came to my kindergarten, dropped into our visitor's chair, looked defiantly up into my face and said: "I gave Charlie a good, sound whipping last night and it did both him and me good, and I came down here this morning to tell you of it." Her tone of voice gave me a key to the situation. I

said quietly: "Is it possible? Tell me about it."

"I had to take him down town yesterday afternoon to have some shoes fitted to him," she replied, "and as I had a lot of other shopping to attend to, we were both very tired when we reached home. As soon as he had had his supper I told the maid to take him upstairs and put him to bed. He refused to go, as I ordinarily undress him myself. I insisted and he continued to refuse and behaved very badly. I saw there was no use arguing with him, so I gave him a good, sound spanking and he went without any further trouble."

I waited a moment and then said: "You were very tired, I suppose, which made it hard for you to have him annoy you in this way."

"Yes," she answered. "I was aching all over."

"I don't suppose he was tired at all," I answered. She looked a little surprised at my question. "Why, yes," she said, "he was as tired or more so than I was."

"Oh," I replied, "I see. You expected him to show more self-control than you were able to show."

Her face crimsoned and, half laughing, half crying, she rose and said: "I see what you mean. I'll try never to do it again."

Need I add further comment?

I know that this may seem to many mothers like too idealistic a view of the right training of children, when whipping a child is such an easy way to settle him—for the time being. What I am talking of now, however, is the importance of teaching children the true nature of their deeds, that they may thereby become rational, self-controlling human beings. I am not saying that corporal punishment, administered calmly and after the excitement of the offense has subsided, may not be the only means, in extreme cases, of preventing the repetition of the evil deed, just as a surgeon's knife is sometimes the only way of getting rid of a poisoned cancer. Let me reiterate, what I am trying to show is that there is usually a much better way of correcting children than that of merely inflicting physical pain, and that the better way leads to the development of finer types of character.

There are undoubtedly in the present stage of human development cases in which authority can only be maintained by means of corporal punishment, when a child's early training has not been what it should have been. One of our thoughtful writers on education has explained why this form of punishment is less imperatively demanded in our city schools

than in rural districts by the fact that the majesty of the law is suggested by the handsome school buildings of the cities as well as by "the overwhelming majority" opposed to one's wrong-doing. Both of these factors may be arguments for the new and beneficial movement toward the combining of small country schools into larger, better housed central schools, with means of conveyance furnished by the combined school trustees. However, our subject confines us to the significant suggestion for the mother, which comes from this bit of insight, namely: That care as to her personal appearance and the well bred, impersonal manner in which she can learn to give her command, add to her child's respect for the authority which she represents. An angry, high-tempered mother can scarcely hope to retain her child's respect; her tone of voice will oftentimes rouse him to rebellion.

I was giving a public lecture at one time on a subject that in no way touched upon corporal punishment. On coming down from the platform, a large, rather muscular woman stopped me and said: "May I talk with you for five minutes? I have a question I want to ask you." Of course, I assented and we seated ourselves. Looking me straight in the eyes, as if she would search out and detect the

slightest false statement on my part, she said slowly and distinctly: "I understand that you say that children ought never to be whipped."

I replied: "You have evidently been misinformed. What I have said is that there are many better ways of punishing children than by whipping them. By this I mean that corporal punishment should be looked upon as the least valuable form of punishment and only to be administered when better plans fail."

She again looked at me earnestly for a moment and then said, still more emphatically: "Do you believe that any child was ever brought up without being whipped?"

I answered promptly: "I know of scores of fine boys and girls, some of whom are now admirable young men and women, who have never been struck a blow."

She gasped, and leaning back against the chair exclaimed: "Well, I never in all my life dreamed that such a thing was possible!"

I continued: "I know many good, conscientious parents who feel that it is a duty to punish falsehood, theft, disobedience, disrespect and the like *wrong inner attitudes of mind* by whipping their children, which seems to me to be very wrong. This kind of punishment, where it does not arise from passionate impulse, or childish revenge, comes either as the result

of a sudden emergency, when the right kind of educative punishment had not been thought out; or it comes from an entirely inadequate comprehension of the importance of retaining a child's respect for moral authority, which is entirely different from fear of brute force." I then tried to show her that in general, corporal punishment resulted from an excessive consciousness of authority on the part of the parent and an underestimate of the rights of the child, or else it arose from an inability to see the child's point of view.

Again I repeat, children must learn to obey authority. A recognition of authority is not only wholesome, but is absolutely necessary, not only in all well-regulated families for the well being of every child, but in order that the child may become the right kind of a citizen in a community. It is often necessary for a father to say, "Father thinks it is best," or for a mother to say, "You do not understand why, and mother does, so you must do as she says." It is better, of course, to try to treat a child as a rational being, and, if possible, to give him a reason why he should do this thing, or why he should stop doing that thing. If the reason does not appeal to him, he generally manifests his inability to grasp it by beginning to argue the question; often with merely the

petulant, "Why, mamma?" or "Please let me do it, mamma!" or by some similar form of fretting or coaxing. To allow this is bad for the child. As has just been said, if it is possible, give him the real, rational reason for the command in a quiet, matter-of-fact tone, as if it were entirely an impersonal matter. If it is not possible to do this, simply state that fact and exercise your authority. The arguing and coaxing on his part tells you, or should tell you, that he is not yet ready voluntarily to accept the real reason for the command and, therefore, he must accept your authority. Arguing is not merely an annoying and disagreeable habit, but it actually weakens a child's ideas of authority and of obedience to law, at the same time confusing his conception of justice. All false or pretended reasons are mere lies which are soon detected by the child, and awaken contempt rather than respect for authority. This is rational authority and is distinctly different from arbitrary punishment.

RETRIBUTIVE, OR REVENGEFUL PUNISHMENT.

The next form of discipline is generally termed *retributive* punishment. It is that state of mind which demands an eye for an eye and a tooth for a tooth. It is a more advanced stage of the instinct of Justice than the impulsive striking

back, inasmuch as it attempts to measure the amount of punishment to be administered. It usually accompanies the awakening to "group-consciousness."

It is well for us to understand definitely what this "group-consciousness" is and how to deal with it. Every normal child desires to expand his will-power, not only to gain control of his own body by trying to sit alone, to stand alone, to walk, to run, to jump, to climb, and by a thousand and one other activities into which a growing child eagerly enters, but which we sometimes injuriously suppress. He also longs to feel his will-power over the materials of the world about him. The sand, the mud, the fire, the water, the wind, the rain, the snow, the branches of the trees, the small stones, high, steep rocks—he braves them all and wrestles with them all, and smiles with joy or shouts with triumph when he has made them obey his will; although he may come back to us with soiled hands, mud-clogged shoes or torn clothes, or, perchance, be brought back with a broken collar bone, his will-power has grown. By means of this insistent will of his he is to conquer the obstacles that stand in his way; to take the initiative in the enterprises of the community and to fight for the reforms of the future; in a word, to

make a success of life. Shall we reprove or check him in these childhood experiences? Or shall we encourage and help him, giving him as many opportunities as we can thus to try his wings, cautioning or interfering only if danger threatens?

When we come to his human intercourse, however, the problem becomes more complex. His will comes in contact with other wills, or he has arrived at "group-consciousness" (the psychological terms for the demands of the social instinct). He early manifests a desire to conquer the wills of others, and frequently succeeds. Then we have the sad spectacle known as "a spoiled child." More frequently, however, if he is so fortunate as to be thrown in contact with other children of about his own age or ability, he finds he cannot control the wills of other children as easily as he conquered that of his nurse or his indulgent mother. He soon learns to co-operate with them instead of contending with them. This new power of combined wills, or "group-consciousness," is the stage of inner growth which usually demands justice in the form of retributive punishment. Most "blood feuds" of primitive people may be classed under this head, where tribe fights with tribe, or families hand down hatreds from father to son. It

is frequently manifested by half-grown boys who boast that they will "get even" with the other fellow, although later on they may have to be punished by the parent or the teacher for fighting. Mob violence also attempts to justify itself by claiming that the mob had been compelled to take the punishment of a criminal into its own hands in order to have justice meted out to the offender.

This larger group form of vengeance, however, is not common among young children, but their idea of individually "paying back" an injury arises from the same limited conception of law, or from lack of confidence in the justice of the authority to whom an appeal might have been made. It is apt to be resorted to where nursery maids exercise a weak control over a child, or in case of older children when in a "street gang" the leader holds a vacillating control over the rest of the gang. Many a mother incites her child to this form of vengeful treatment of a younger brother or sister by her thoughtless injustice when an appeal is made to her. Tommy may call out: "Mamma, Johnny has my top and he won't give it back to me." She is the only court of justice to which he can appeal. Therefore, when she calls back: "Let John have the ball and stop your quarreling,"

Tommy's sense of justice is outraged and if he resorts to force, can you blame him? Or Martha may complain that Mary does not pick up her own clothes." If the mother says: "Don't be so fussy. She is younger than you. It doesn't hurt you to pick up her clothes," here, again, the sense of justice is outraged, and jealousy, with all its hateful accompanying emotions, is apt to be awakened. This has nothing to do with one child serving another. That is a different matter. It is simply an appeal for justice, which has been ignored, and the result is, naturally, personal revenge. This form of family trouble does not often appear where parents interest themselves in their children's growing conception of law, order and authority, and where they understand the administration of just correction. In the former cases it is sometimes better to let the contending parties fight it out, rather than suppress and thereby injure—perhaps kill —the instinctive demand for one's rights, which should grow with a child's growth toward self-determining manhood or womanhood. By this suppression of the right to demand justice are breeded the bullies, as well as the cowards and sneaks of society.

A friend of mine took upon herself the task of reading the biographies of fifty men, de-

servedly famous in various lines of the world's activities. She found there was a good and usually a wise mother in every case where the early history of the individual was known. There might be poverty, or ill health or other obstructions, but the mother was there to nurture the right ideals of human conduct. This is to my mind the strongest plea for the larger life for women in order that they, the mothers of the race, may add to the emotional and affectional life of the family, some experiences in the life of the world outside of the home where inexorable justice is demanded, but which will not kill the human tenderness engendered by their motherhood. It is true that Mercy is greater than Justice, but Mercy, without Justice, is a poor, weak thing. True love includes them both. The world had to learn Justice before it could exercise mercy, and the child must pass through the same discipline.

But this leads us somewhat away from our subject, which is that as soon as possible the child should learn that law governs human society. "It is the unalienable right of every child to be corrected for unsocial conduct" is a truth that needs no argument in its defense.

We can scarcely overestimate the importance of a child's learning the true nature of this invisible law, not merely that he may be-

come a law-abiding citizen, but for the effect it has on his inner life. This, to me, is the distinctive superiority of Froebel's pedagogy over all the pedagogy that has come since his time. It is the importance of the inner life that he emphasizes always. To that may be added much that modern psychology has discovered, but if that is left out, education has become as "sounding brass or tinkling cymbals." The right inner attitude will make injustice so odious that it becomes repulsive, even if some personal advantage is to be gained by it.

A lack of the right inner attitude of the governing or the governed, or sometimes of both, accounts for much of the absence of appreciation between mistress and maid; also for many of the unhappy discords in family life, and for most of the unpleasantness of neighborhood quarrels. "What we demand is Justice," is always the cry of labor in its battles against capital; and usually the reply of capital is: "Your demand is not just." Many times both sides are conscientious in what they claim to be "Justice," and in many cases neither side has the right inner attitude, which would enable it to comprehend true justice. A lack of a keen sense of this great virtue is always at the root of the political graft which has rotted not only the soul of

the grafter, but has decayed the foundation of many a noble empire until it has tottered and fallen from inner corruption rather than from the outer attacks of enemies. All heart-breaking records of our divorce courts, all up-to-date study of sociology as well as all annals of history, rightly interpreted, teach us this fact, and yet we go on bringing up our children with vague ideas of Justice, oftentimes with a blind and unreasoning resentment against it when applied to themselves personally, while we pay little or no attention to their inner conditions, so long as they obey our commands.

PROTECTIVE, OR LEGAL PUNISHMENT.

But there are better ways, far better ones, by means of which we can lead children into higher ideals of Justice. When these larger ideas of human relationship have become a part of education of the majority of the civilized world we shall have, as a matter of course, arbitration instead of war to settle the just claims of nations. This statement is easily verified by history. As society developed into permanent groups, it became self-evident that it was not best to leave the form, or the degree, of punishment in the hands of the injured or insulted individual or group of individuals, because personal feeling

necessarily colored the deed. Therefore, by common consent, the state gradually took upon itself the decision as to how much punishment should be administered and what form it should take, and there arose national laws and criminal courts, or what is known as *protective* punishment based on ideas of Justice and accepted by the majority of the community. It would be a most interesting study of the psychological growth of the human race to trace the relative value of human life as weighed up against that of property, or prestige, or patriotism, or piety, in the different stages of civilization. For example, in primitive life, where a horse is necessary for any advancement of individual conditions, horse-stealing is punished by the hanging of the thief and the community accepts it as just. This form of penalty would seen to most of us now as outrageous. In this way we can re-read history and come to understand why there has been heretofore a universal acceptance of war, with all its horrors, as a necessary evil in order that the rights of one nation may not be trampled upon by another nation, and also when and how permanent arbitration may some day be expected. If we are clear enough in our insight into the beginnings of ethical conceptions and how they grow in the human

mind, we can trace the persistence of this terrible idea that human slaughter is necessary, back to the nursery training of the race, if we will stop to realize that nations are merely the collective will of individuals, each one of whom was once a small child whose emotional life was guided and strengthened, or warped and weakened, by the adult in charge of him, and that out of this emotional life grew the ideals that control the will and the intellect of the individual. A child who has been mistreated will be liable to mistreat others. Does it not stand to reason that the child who has learned to expect justice, and to accept it even if it brings suffering with it, will grow up a calm, reasoning being, not liable to have his emotions inflamed by the demagogue's oratory or the diplomat's intrigue? It is true there are exceptions to this rule, notably one, which would come to the mind of a kindergartner, would be the lonely, misunderstood childhood of Frederick Froebel, the unhappy emotions of whose empty young life caused him to seek materials such as could supply a small child with occupation that would be interesting and yet not too taxing, and at the same time be a means of developing his creative powers. But who shall say what this shy, awkward man of genius, who remained in obscurity throughout

his life, might have accomplished had he learned self-expression in childhood, and the fearless confidence which is engendered by a home life ruled by justice? We need only to read his autobiography to answer this question.

If we turn to examine the life records of the criminals who fill our penitentiaries, we find in almost every case an injured child who grew up into an injuring man or woman. The reader who hesitates to accept this statement should read Mrs. Frederick Schoff's book, "Backward Children," compiled from her personal research in this line, with five thousand inmates in state penitentiaries. A lawless home breeds lawlessness as much as an unsanitary home breeds disease.

EDUCATIVE, OR WISE PUNISHMENT.

Great and necessary as are law and authority, if human society is to develop its higher possibilities, law and authority are but rounds of the ladder by means of which mankind climbs to higher levels.

This brings us to the next stage in our psychological understanding of the wisest and most effectual discipline which can be given a child who has erred. Not only because it greatly decreases the friction between the parent or teacher and the child in the conflict

that is so apt to arise between immature and mature wills, and practically aids much in teaching the child to avoid repeating the deed, but it also leads him more readily to obey a law because he sees that it is impersonal. For this reason, this form of discipline is termed *educative* punishment, inasmuch as it is administered chiefly for the purpose of educating the child's emotions and will as well as his intellectual assent. These are the factors that develop his inner life, or "ego" (the Latinized name for the divine in humanity). By educative punishment is meant letting a deed bring its own results as nearly as possible and with as little interference from us as our "lust for power" will permit. That a deed is best known by its consequences is a truism which we all accept. We know that personal experience plays such a vital part in all of our lives by convincing us of truths which no amount of sermonizing or arguing or scolding could bring. Therefore, it is almost unexplainable that we do not oftener let our children learn through experience of their own, that doing right is better than doing wrong.

Could the souls just entering upon a career of dissipation, dishonesty or other form of vice have learned this lesson in childhood, the end would be seen from the beginning; then, sure-

ly, most of these weak souls would be deterred from pursuing the path of sin. But the fatal thought: "Somehow, I'll escape," blinds many who have not learned this great law of the deed's returning in some form on the doer's head. They do not realize that "he who sows the wind *must* reap the whirlwind."

Let us then more seriously recognize the value of training the child by means of educative punishment rather than by any of the lower forms of discipline. The one appeals clearly to the child's higher nature; the others leave him confused and uncertain as to justice or true freedom.

Another great advantage of educative punishment is that each wrong deed is punished on its own plane. If you say to your child: "Be good while I'm away and I will bring you some candy," you are giving a physical gratification as the reward for a spiritual struggle. By awarding this inner self-mastery, or the unselfish serving of others (which was meant by "be good") with a physical indulgence, you confuse the child's idea of the nature of his deed. Instead of saying: "Because you did not obey mother while she was away she cannot give you the candy she has brought you," you should say: "You have disappointed mother by not being a strong or loving boy

while she was away and have grieved her so that she does not feel like telling you some of the pleasant things she had intended telling you"; or in case the child has restrained himself and not committed the wrong deed, let her say: "You have made mother proud of you today and very happy." In this way, a spiritual effort, namely: that of self-control, is rewarded by a spiritual return, namely: that of added appreciation and love. The tone in which censure or commendation is uttered conveys to the child its real significance.

The matter of presenting to the child the candy, or the toy, or refraining from presenting the same, is an insignificant trifle compared with establishing in his mind the realization that love is the reward of right conduct and withdrawal of love is the result of wrong conduct.

If the average mother realized the power which lies in genuine praise, praise for that which has cost the child an effort and equally genuine censure, she rarely ever would need other means of discipline.

A word of commendation given for a genuine effort is one soul's receiving recognition from another soul. It is the greatest

help that can be given by one human being to another. It creates spiritual courage and strengthens one's faith in one's own power to do, and to strive to better and better doing. What greater gift can we give to children? And yet how often do we let pass in silence some heroic endeavor at self-control or conquest of selfish desire. Louise Alcott tells of frequently finding, when a child, a little note pinned to her pillow, containing a few words but enough to let her know that her mother had seen and sympathized with some inner battle the head-strong young girl had had during the day. Of course, undue praise is like any other excess, and false praise, like any other false thing, is injurious.

A whole volume could be written on the pernicious effect of day-school and Sunday-school giving of material prizes. Inasmuch as the child cannot see any real connection between the prize offered and the effort made, nor between the wrong committed and the artificial or unrelated punishment inflicted, such treatment not only violates the child's sense of justice, but is likely to seriously injure that most precious of all possessions, namely: his faith in the fairness of his elders. All children instinc-

tively trust those who have the care of them until that trust has been violated. When this injury has been committed many a young soul feels for the time being the bitterness of spiritual isolation. This is no forced sketch. You can verify it at any time by the expression on a sensitive child's face when he thinks he has been mistreated or analyze the emotions within your own soul when you think you have been misunderstood by some one who ought to have understood you. I once heard told the story of the little girl whose angry mother has accused her of being "naughty" and told her that she did not love her and of the child adding to her evening prayer that evening: "Oh, God, please love me when I am naughty, even if I don't know why I am naughty?" I have had young girl after young girl, in unfolding to me the story of her inner life, trace her extremely reserved nature, or her tendency toward morbidness back to the fact that she had not been understood in her childhood and had been unjustly treated. And I have seen boy after boy plunge recklessly and prematurely into the outside world and its temptations because of the arbitrariness of home government. Justice, absolute justice, is the child's right. Although that justice is sometimes compelled to be

stern, it can always be rational; and if rational, it will in time prove its rationality to the child.

I speak the more earnestly on the subject because family government is so often based on mere parental authority, and, consequently, is likely to be inconsistent; at one time, weak and ignoring the sin committed and at another time, severely punishing it; or, what is equally pernicious, demanding absolute, unquestioning obedience as of a slave, when the child is capable of understanding the reason for the command. With this inconsistency, which exists in the best of us, can we not more fully realize the value of letting the deed bring its own punishment in as impersonal a way as possible?

Let me give first an illustration of wrong rewards by repeating here an experience of a friend. I give it in her own words: "When I was almost nine years old, our parents left my eleven-year-old sister and me alone for an evening. We were supposed to go to bed at our usual bedtime. It was a unique experience, this being alone, to settle our own time for retiring and we deicded that we would sit up until our parents returned. But bodily habits once established are strong. When

the regular bed-hour arrived, we both were sleepy and we concluded that we would go into our mother's bedroom, which was downstairs, and lie down on her bed. We carefully spread a shawl over us, but just as I was dropping off to sleep, my sister complained of being cold and, with loving impulse, not uncommon in a large family of generous children, I gave her my part of the shawl. It was with real pleasure I spread it over her and we were soon asleep. Upon the return of our parents, the question was asked why my sister had all the covering and I had none. Innocently enough, the explanation was made: 'She was colder than I, so I gave her my part of the shawl.'

"'You dear, blessed, unselfish, little thing!' exclaimed my father, 'here is ten cents for you to reward you for your unselfishness.'

"A short time after this, our parents were again invited out and again we children were left alone in our part of the house, with strict injunctions, however, that at eight-thirty, we go upstairs and to bed. I began at once planning a scheme by means of which I could coax my sister to disobey orders and later on to go with me into our mother's bedroom for a nap, in order that I might repeat the deed

which had earned me the ten cents. I succeeded, although I had to do considerable coaxing to get her to accept the extra covering. For nearly an hour, I lay waiting for the return of my father, in order that I might reap another financial profit. Even yet I feel the shame which, all unnoticed by my parents, filled me as I accepted the second dime and listened to the rebuke given to my sister. I knew, in a confused way, that I had been miserably mean, and I went off to my own bed in a wretched frame of mind, but I was afraid to confess what I had done. In fact, I do not think I could have analyzed the deed, at that time, sufficiently to have confessed it without the sympathetic help of some one. Neither of my parents knew, until long afterward, how they had changed the generous impulses of a child's heart into sordid and selfish deception by rewarding a spiritual deed with a material gift. We were reproved for not having gone to bed as we had been told to, but the deeper sin they did not discern."

I could give a number of other illustrations of the mischief of material rewards for spiritual effort. I once discovered that a ten-year-old girl in a primary school had written her spelling lesson on the wrong side of the wide hem of her

white linen apron. Upon my afterward showing her the dishonesty of the deed, she burst into tears and sobbed out: "I couldn't help it! Papa promised me a diamond ring if I would not miss in my spelling this year." The desire to obtain the coveted jewel as a reward was so great that the bounds of honesty and integrity had been overstepped. I once heard a Sunday School superintendent promise a Waltham watch to every boy who did not receive a tardy mark for a certain length of time. Doubtless punctuality was obtained, for the time being, on the part of some of the boys. But was that the right appeal for real inner growth? Think of the type of emotions that such an offer would be likely to awaken and the question is answered.

Now, let me illustrate how easily and naturally a wrong deed may be punished on its own plane —and the child benefited thereby, learning a great lesson without any feeling of resentment toward any one. One morning we had a box of sticks on the kindergarten table. A restless, nervous, little girl sat near it and in a moment or two put her hand into the box. As it was near the edge of the table, I cautioned her concerning it. Soon the little hand went in again; the box tilted, slipped and fell on the floor, while the sticks scattered in a hundred different direc-

tions. The child looked up in a startled manner as if fearing reproof. "What a time our little girl will have picking up her sticks!" I said, in a matter-of-course tone; "but I think you can get through in time for the play circle. Alvin, please move your chair so that she can get the sticks which are under it" In a moment, the child was on her knees, rapidly picking up the scattered sticks, without a word of objection or a murmur of discontent. Had I censured her, or imposed some arbitrary punishment upon her, I should, in all probability, have created a spirit of rebellion and have alienated her from me, as she was a capricious and somewhat self-willed child. As it was, she had upset the box and as a consequence she must pick up the sticks. I have rarely failed in leading a child to see the justice of such commands. In fact, in a short time they usually take upon themselves the rectifying of the mistake or misdeed as they best can.

Again, there comes to my mind the experience with a five-year-old boy who one morning asked the privilege of going into another room and refilling the water pitcher for us. It was granted, as we always accept proffered services when possible. Upon his return to the kindergarten, I noticed some very suspicious

looking drops upon the mouth of the pitcher. "John, did you spill the water?" I asked.

"Just a little bit," was the reply.

"Get the sponge," said I, "and wipe it up quickly. We must not ask anyone else to wipe up the water we spill."

In a few minutes, he returned to the room and coming up to me, with a somewhat troubled face, said in a puzzled tone, as pondering the matter: "I guess those big girls haven't got any sense."

"Why?" I asked.

"'Cause they laughed when they saw me wiping up the water I had spilled, so I guess they haven't got any sense or they wouldn't laugh at a thing like that, would they?" His sense of justice had so acquiesced in the command that it seemed irrational to him that anyone should be amused by the deed.

The mother more than the teacher has opportunities to let the results quietly impress the nature of a deed upon the child's mind, owing to our present-day blindness in crowding forty, fifty and sixty children into a room and then expecting the teacher to watch for and respond to the psychic demands of each child!

Little children naturally are logical and quickly perceive justice or injustice. The

child who is justly treated will accept the right way to remedy a wrong, as a matter of course, for example, if one child is rude to another, or in any way infringes on the other's rights, he should suffer the consequences by being isolated from other children, that he may realize the inevitable solitude of the soul that violates social laws. If a child is untruthful, he should be made to realize that his word is not believed and that this is a sad state of affairs. If he is careless and scatters his possessions, he should be made to take time to collect them and put them in order, at the sacrifice of play hours, or special recreation elsewhere, or the toys should be withheld from him for a while. If he destroys his possessions, he should be made to go without them. Most emphatically they should not be replaced by new ones. Even such small, or seemingly small punishment as a shaking, or a scolding or shutting up in a dark closet (this last often terrorizing a timid child and injuring his nerves) are hurtful and are not unimportant in the training toward self-control.

I have told elsewhere of a friend of mine who had just been given this idea of punishment, upon returning home one day found that her six-year-old boy had taken his younger

brother over to the wagon shop across the street—a forbidden spot—where they had soiled their aprons with wagon grease. In telling the story afterward, she said: "My first impulse was to whip the boy, because he knew better than to go; but I thought I would try the other way of punishing him and see if it would do any good. So I said: 'Why, that's too bad. It will be rather hard for you to get the grease off, but I think I can help you, if you will get some turpentine. Run to the drug store on the corner and buy a small bottle of it.'"

On his return, she took the two aprons and spread them upon the floor of the back porch; then giving him a little sponge and the bottle of turpentine, she showed him how to begin his cleaning, while she busied herself with some nearby household duty. In a few minutes, he said: "Oh, mamma, this stuff smells horrid!" "Yes," she serenely replied, "I know it does; I dislike the smell of turpentine very much, but I think you will get through soon." So Willie kept on scrubbing until he had cleaned the aprons as well as he could.

"Well," said his mother, as she helped him put away the cleaning material, "I think my boy will be more careful about going to the wagon shop, will he not?"

"You bet I will!" was his emphatic reply.

Another instance comes to mind. A young mother who was filled with "the spirit of the kindergarten" and had wisely guided her own children by the insight obtained from her kindergarten study, was called upon one summer to take charge of a little niece, for a few weeks. The first morning after her arrival at her sister's home, she heard angry words in the child's bedroom. On opening the door to inquire, the nurse said: "Oh, it is just the usual fuss Miss Anna makes each morning over having to be dressed. I am sometimes an hour at it." Further inquiry showed that various means—bribing, coaxing and threatening—had been used; but all to no avail. Even the last device used, that of depriving her of marmalade, her favorite dish, at each breakfast at which she was late, had proved ineffectual.

The next morning the aunt went into the room and said quietly: "Anna, you may have Mary for twenty minutes to dress you; after that time I shall need her downstairs." The child looked at her for a moment, in astonishment and went on with her play. In vain, poor Mary coaxed and urged. The twenty minutes elapsed; the child was but half-dressed. True to her word, the aunt sent for Mary to

come downstairs. "But, Auntie," called the child, "I am not dressed yet."

"I am sorry," said the aunt, "jump back into bed and wait until Mary comes again."

Fifteen minutes later the child called out petulantly "Auntie, I want to get dressed, I tell you. Send Mary up to me."

"I cannot yet," replied the aunt from below. "She is busy just now. Get into bed again and she will come when she can."

Breakfast was sent up to the child by another servant. At the end of an hour, Mary came back and it is needless to say that little Anna was quickly dressed. The next morning, the aunt again gave the warning that Mary would be needed downstairs in just twenty minutes. This time the warning took effect and when Mary was called the child was ready. The following morning the force of habit was too strong and again came the capricious delay. Again Mary was called and again the child was detained in her room for an hour. Two or three such experiences, however, were sufficient to break up entirely her habit of dallying, so quickly comes the lesson taught by this form of discipline. Many illustrations of the effectiveness of this method might be given.

This same law works with children who have had more rational bringing up. A ten-year-

old son of an acquaintance of mine one winter day made a number of hard snowballs. Wishing to demonstrate their force, he thoughtlessly aimed them at the basement windows of his father's house. One, two, three of the balls missed hitting the window. The fourth crashed through the glass. The boy, startled by the result of his thoughtless play, went at once into the house and explained the matter to his mother, saying: "Of course, I didn't mean to do it, mamma. I wasn't thinking of what I was doing."

The mother gave no word of reproach other than to say: "That is too bad, isn't it? Let us go out and see it." She went with the boy out into the yard and let him explain in full, just where he stood and how he happened to break the window. That evening, when his father returned, she told him in the presence of the boy about the breaking of the window, but without the slightest tone of reproach or censure or further comment. The father turned to the lad and said: "You'd better go down to the glazier at once and see how much he will charge you for putting a new glass in the window, as a storm may come up at any time."

The boy looked somewhat troubled by his father's use of the word "you."

"Will I have to pay for the window?" he asked anxiously.

"Why, certainly," replied his father carelessly. "Who else would you expect to pay for it? Surely, not your mother."

"I thought—" stammered the boy, "that, perhaps you would pay for it."

"Why should I pay for it?" said the father, as if somewhat surprised. "I did not break it. How much money have you in your bank?"

The boy reluctantly brought out his little bank savings which he and his father carefully counted over. Then the father said: "I find you probably lack twenty-five cents of having money enough to pay for the new glass. If you will black my shoes for a week, I think I can advance you that sum of money, but the sooner you get to work the better, so you would better run down to the shop now and see if Mr. Blank cannot come up this evening and tell us how soon he can mend the window. If he cannot come, I should advise you to find a plank and board up the window until he can come."

The boy murmured something about it being hard to have to use up all his money, when he had not meant to break the window, but no notice was taken of this. When the glazier came, he actually took a pleasure in bossing

the job—a new sense of responsibility had come to him and with it a new feeling of manhood.

May I give another illustration of this important subject of how to let the deed return on the doer? A friend of mine at one time had charge of her sister's household, during the latter's absence. She found one morning the twelve-year-old son of the house in the dining room, busily preparing writing exercises required of him by his teacher at school.

"Douglas," she said, "I would not write on the dining room table, if I were you. You run the risk of dropping ink on your mother's tablecloth."

"Oh, no, I won't," answered the boy and the matter was passed over, although it took some self-control on her part not to insist on his avoiding the risk of a mishap. The next morning when she came downstairs, the maid told her that Douglas had already eaten his breakfast and gone to school. This somewhat surprised her as it was a full hour before school time. In a few minutes, however, she discovered a large blot of ink on the white damask table cloth; and in a moment she understood why the boy had disappeared; he feared he should be censured for his carelessness, because she had already warned him. When he

returned that noon, she made no mention of the ink spot until just as he was leaving, when she said: "On your way to school this afternoon I wish you would stop at the cleaners' and see how much it would cost you to have the ink removed from this morning's tablecloth. We should both dislike having your mother come home to find one of her handsome tablecloths spoiled."

The boy blushed slightly and said immediately: "Yes, I will."

That evening she asked: "How much will the cleaning of the spot cost?" He told her and she then inquired if he had money enough to pay for it. He answered that he had, but that he was saving his money to buy him a microscope. To this she replied, in a slow, meditative tone: "I am sorry that you will have to put off buying a microscope; perhaps I can think of some way which will help you earn some more money."

Nothing further was said on the subject. Next morning she quietly handed him the tablecloth, rolled and wrapped ready for the cleaners, merely stating: "Here is the tablecloth. Ask him to get it ready this week, so we can put it in next Monday's laundry." By noon that day she had a plan by which he could, by getting up a little earlier than was

customary, earn the money which he would have to pay for the stained cloth, but it was not a make-believe job. It was genuine work, requiring genuine effort on his part. Make-believe work is about as bad as make-believe punishment or make-believe emotions.

This training of children to accept the consequences of their deeds lies deep down in the very foundations of the moral world, as is easily shown by their quick response to it when rightly done. It is not enough for a child to say: "I love you," without making an effort to show his love by deeds. So, too, it is not enough for him to say: "I am sorry." True repentance must be shown by an endeavor to undo the deed. This is the meaning of contrition. Nor will mere material atonement or restitution be sufficient. The inner condition which prompted the deed must be remedied if the discipline is to be educative. Either material defeats or conquests may bring spiritual training, is the lesson to be learned. When this logical method of procedure is not followed; when a mere arbitrary punishment is administered, the already mentioned mistake is too often made; namely, that of rewarding or punishing spiritual efforts with material loss or gain, thereby degrading or lowering such efforts in childish eyes. Heart-breaking

mistakes are often committed by parents who do not see that spiritual wrong cannot be compensated for by material restitution. Our newspapers are so full of accounts of lives that have ended in ruin because of this said blunder that, perhaps, a single instance will suffice.

An intelligent mother at one time was telling me of her son's indifference to her, which had grown more apparent as he grew older, and his disregard of her affection. She gave as an illustration the following story:

"One night when he was a little fellow he had been very naughty and I sent him to bed, saying: 'Mamma cannot come upstairs tonight to hear your prayers, you've been such a naughty boy.' He went sullenly out of the room and in dogged silence proceeded upstairs. In about ten minutes he came half way down the stairs, in his night clothes, his eyes brimful of tears. As he leaned over the bannister he said: 'Mamma, come and hear my prayers. Please come and hear my prayers. I cannot go to sleep unless you do.'"

"No," she answered. "You have been a naughty boy, and I must in some way punish you for it."

He turned and went back upstairs. Later in the evening she found him quietly sleeping, though the stain of tears was upon his face.

The next morning she went into his room, and lying down upon the side of the bed, attempted to put her arm around him. He indignantly pushed her away, and said in a sulky voice that he was sleepy and did not want to be disturbed. At this point of her story the mother stopped. "What did you do afterward?" I inquired. "Nothing," she replied. "He went off to school that morning without telling me good-by, but by noon the matter had blown over and I think he had forgotten all about the trouble. But it shows how little affection he had."

She did not see that the punishment had been sufficient when he had felt his spiritual loneliness enough to plead for her companionship in his prayer. She had made the discipline a matter of time, not of *the child's inner condition.* I was not surprised, therefore, to hear that he had felt alienated from her if so sad a breach of affection on her part had been passed over without a reconciliation. Let censure always be accompanied by the suggestion of reconciliation when the wrong has been repented of, which includes confession and reconciliation when possible. When it is necessary to punish a child, let the deed have its own result, but if arbitrary authority must come in—and there are times when it must be

exercised—be sure that reconciliation follows. This is easily done in early childhood, and the right relationship thereby established between the mother and child, but it becomes harder as the child grows older. I need only add that by the time this boy was thirteen years of age there was a complete estrangement between him and his parents, and he was sent off to an Eastern boarding school because he could no longer be "managed" at home, and his life story ended with a dissipated and unguided young manhood and sordidly selfish life. And yet, this mother was a fluent French scholar, and his father a prominent man of affairs. They had not taken time to keep near their child.

Of course, too great opportunity to commit a wrong deed must be avoided, if possible, until some strength to resist has been gained. There once came to me a mother with a face full of suppressed suffering. "What shall I do?" she said. "I have discovered that my boy steals money from his father's purse and from mine." I recommended that she give him a purse of his own and provide him ways of earning money of his own, and that she let an unvarying respect on her part be shown for his possessions, thereby engendering a respect on his part for other people's possessions.

This was in order, not so much to stop the stealing, as to develop an inner attitude of honesty. I added: "The superintendent of a reform school once told me that two-thirds of the boys who came to him were sent on account of having stolen, and that he always gave them, as soon as possible, a plot of ground which should be their own, and allowed them to raise their own vegetables, small fruit or poultry for the nearest market, in order that he might develop in them a sense of ownership, the lack of which he firmly believed was the cause of their transgressions." The mother left me somewhat comforted. A week or two afterward she returned and said: "I have done as you advised, and the plan worked admirably; but this morning I went to the top drawer in my bureau to get my purse and discovered that he had again been taking money from it." Here was an instance where, by leaving her purse within reach, the carelessness of the mother had placed in her child's way a temptation greater than he could yet resist.

HOW TO AVOID THE NEED OF PUNISHMENT.

The generations of mankind have coined from long and oft-repeated experiences many an adage which contains in a single sentence a world of

wisdom. There is none of more practical value in the bringing up of children than "An ounce of preventive is worth a pound of cure." Wise mothers see the truth of this in the physical care of their children. They know that it is better to provide wholesome food, to see to the sanitary conditions of the home, to avoid undue excitement, and to insist on plenty of sleep for their growing children than it is to wait and call in a physician after illness appears. But they do not always manifest the same degree of wisdom in matters concerning the inner or spiritual life of their little ones. While the subject of the training and strengthening of character, which comes through the right kind of punishment, might not be one of the first subjects introduced in the discussions at mothers' classes, mothers' meetings, mothers' clubs and the like, I, personally, have received more letters on "How shall I punish my child?" than on any other topic, and I have never had a mothers' class in which, sooner or later, it did not come up. It is a serious subject, as I have tried to show in the foregoing pages.

Let us now talk about the "ounce of preventive." It is simply this: *"Plant right ideals of conduct in your child's heart before the wrong ideals have had time to grow,* "for

as a man thinketh in his heart, so is he." Yet parents often do not fully realize that they implant ideals in their children by the everyday conversation at table, by the amusements to which they take them, by the kind of children with whom they play, by the books they are allowed to read. I have known children to go month after month to a Sunday School of which their mothers knew nothing; where the deepest, most sacred part of a child's nature, his conception of God and his respect for the most sacred book of his race have been left to entire strangers; frequently young, untrained girls.

I know one wise mother whose fourteen-year-old son suddenly became possessed with a seemingly overwhelming desire to join a club which met over a drug store in the heart of the town. She recognized that it was the social instinct in her child, hungering for a larger life than his home offered. There were in the club older boys of dubious morals and yet, all of this lad's most intimate school fellows were joining it. Feeling the necessity of masculine judgment at this stage of her son's development, she consulted not only her husband, but also her brother, and the conference ended by the boy's father saying: "Ned, why don't you fellows fix up our old woodhouse in the rear

yard for a clubhouse of your own? You could have that old cookstove in the barn and sometimes get your own supper in your clubhouse. It seems to me you could get more fun out of it than just meeting in the evening in a rented room." The idea of this semi-camping out clubhouse of their own was irresistible, and the boys of the neighborhood were soon busy fitting up the woodhouse. Chairs, tables and other castoff furniture were contributed from other houses and a fine start of a "real club in its own clubhouse" was made. In a week or two card playing was introduced, almost inevitably, as the easiest and most general form of entertainment. To forbid it would take away the sense of freedom of club life. To let it go on unguarded might lead to gambling.

The wise mother, this time, consulted her own mother wit, and waiting one club night until the card playing was in full swing, she boldly knocked at the door of the club, calling: "May I come in a minute?" The door was opened hesitatingly, and she faced several scowling faces, some curious ones and one or two amiably indifferent ones. When, however, they saw that she carried a large tray heaped up with warm doughnuts and a pitcher of cider, a cheer of welcome went up. She set

the tray down on one of the tables, saying, as if it were the most natural thing in the world, "When we baked this morning I thought you boys might like a treat tonight." She remained a few minutes, chatting merrily with them, and then left them to eat, at their leisure, the plentiful supply she had provided. The boys called after her: "Come to see us again!" "Give us another!" "You are all right!" and the like. There was no more card playing that evening; chatting took its place.

The next week she sent out a basket of apples with a message of friendly greeting, and half a dozen genuinely funny cartoons to pin on their walls. The following week they were invited into her kitchen to help boil down some maple sugar and eat some of it on hot waffles cooked by themselves. I have forgotten what device interrupted the next two or three weeks' card playing, but the winter ended in a debating club, with first one father or senior brother as chairman of the debate, and usually a "feed" of popped corn, nuts, apples or some other simple stomach-filling material. Thus was tided over a dangerous period in nearly a dozen boys' lives. The following winter a regular debating society was formed.

Need I multiply examples? As proof of the

importance of this stage of child life, are not our Parent-Teachers' Associations discussing, and to a certain extent solving, this problem by providing for the demands of this important period, when a boy instinctively desires to be "in with the other fellows." It is the foundation of community co-operation, of town councils and like helpful movements. But it also may lead to mob rule. The "psychology-of-the-crowd" is, in part, this feeling out of which grows the brotherhood of man, and it is a dangerous thing to suppress it and thereby chill or destroy the friendly feeling of comradeship which means so much in after life.

At the time of the World's Fair in Chicago, the picture which, in all probability, attracted the most attention was called "Breaking Home Ties." It represented a youth of fifteen or sixteen, evidently leaving his country home for the first time. At the center of the picture was a boy standing in a living room in which the various members of the family were busy with their part of the preparation for his departure. The mother stood in front of him, with her two hands placed upon his shoulders, gazing into his face with a look of anxious, earnest love, such as only a mother's face can portray. I spent many hours that summer watching the men who almost involuntarily stopped in

front of that picture, and in listening to their comments, which showed that their emotions were stirred by it. Oftentimes, a memory story was told in a few tense words. It was not an artistic production, as a composition, nor was the technical skill displayed above the average, but somehow it appealed to the hearts of thousands as did no other picture at the Exposition. The pathos of it was not so much the mother's anguish as that the boy's face showed how unprepared he was to meet the great outside world and its pitfalls. He looked almost as inexperienced as a little child, and yet he was about to begin the life of a man. Earnest and loving as the mother seemed to be, she had not developed in her son the standards of right and wrong, and in the moment of parting she realized that fact!

I have often wished the same artist might have painted the opposite picture of a scene told me by a friend of mine whose son was about to start for his first year in college. She said that the last night before he was to leave home she began talking to him about the dangers which he would encounter in his new college life. Taking her face between his hands, he said: "Mother, if I haven't learned how to resist temptation before now, I am hopeless." She told me this with glad tears in her eyes,

and added: "I knew then that my boy was safe."

Another friend of mine sent her two sons, one thirteen and the other fifteen, out to an Idaho ranch one summer that they might gain an idea of free mountain life in our great West and of mountain climbing, as well as to learn something of the Indian encampment nearby. She saw to it, of course, that their companionship while there should be of the right kind. Upon their return they made some complaint of the monotony of the evenings of their vacation. During the day they rode horseback or tramped through the mountain canons or watched with eager interest the life of the Indians; but when night came they missed the social activity and companionship of their own home. In talking with her of this, one of the boys exclaimed: "If you had been there, mother, you would have made things spin." He felt that her sympathy and comradeship would have been shown in the rough mountain life as freely as it was shown in their city home of culture and refinement. Such a sense of comradeship indicated years of sympathetic companionship which could not help but be a safeguard to any son.

I have an intimate friend who was left a widow and through several successive years

had, for seemingly unavoidable reasons, to spend her summers at hotels on the seashore. To keep her two young sons from loafing in the hotel office and listening to the loose standards of morals too often aired in such places, she made arrangements for them to have an after-supper walk each day with a pleasant and companionable young man, several years their senior, who led them to inspect interesting historical spots, or took them on long tramps. On their return from the walk they were tired enough to go immediately to her apartment, where she was always ready and eager to listen to their account of the trip. Thus they passed over these dangerous days without being conscious of the many immoral and coarse standards of conduct by which they had been surrounded. At the same time, they were imbibing good and wholesome ideas from their young man friend, and living in close and sympathetic companionship with their mother. This cost her some money, it is true, but not more than the price of one handsome gown for herself would have cost, or the wages of an extra servant for two or three months. Another has well expressed the importance of the embodied ideals we let young hearts pay homage to thus:

"The men society allows to succeed and to

be honored are taken as models by the rising generation. Few of the young compare personal ideals and then choose the one which squares with some philosophy of life. Most of them mould themselves upon the type that is for the moment prominent and admired. Here is where society receives its just punishment in case it allows bad men to float to the top in business, finance or politics. Being imitated by the young, they spread their virus throughout the social body. Not the crook in the alley is the greater menace, but the crook in the office, in the place of trust, the crook who rides at the head of the procession, hands out the diplomas to the high school graduates, heads the state delegation or delivers the Fourth of July oration."

Another way of establishing right standards of conduct is through story books. I do not think we realize sufficiently the effect that books have upon the minds of children, especially if the story or adventure is written in a lively style. To quote again: "The masters of literature, by inventing and portraying to the world imaginary characters, produce through imitation very noticeable currents in moral history. Julie, Werther, Manfred, Rochester, Jane Eyre, Tom Brown, etc., have been the pattern of tens of thousands. Since

this is so, the disseminator of wrong ideals is altogether more dangerous to society than the disseminator of wrong opinions. Investigators and thinkers, working in the sphere of opinion, may safely be left free to speak and print, because their errors will spread slowly and will likely be overtaken by the truth before they get very far. Moreover, opinion does not shape conduct so much as is generally supposed. But artists, working in the sphere of personal ideals, may not be left entirely uncensored, seeing that any poison they emit circulates so rapidly."

I know of a score of girls who have told me that Louise Alcott's "Joe" in "Little Women" was their idol in their early teens, and that they tried their best to do just as they thought Joe would do. I could cite many other instances of confessed hero-worship of some ideal found between the covers of a favorite book.

An earnest young kindergartner had occasion at one time to speak before the mothers whose children were in a free kindergarten in a factory district. In the course of her talk she spoke of the value of stories and story books as means of implanting ideals of conduct in children. Then she spoke of the evil ideals which were often planted by stories relating to

brigands, thieves and other corrupt types of character. When she had finished, one poor mother came to her and said, with a voice trembling with anxiety and tears glistening in her eyes: "Miss Mattie, you hit me hard today. Every Saturday I send my ten-year-old Jimmie down to the news stand to buy the 'Police Gazette,' and every Saturday night him and me read it together. I didn't know I was doing wrong. I thought I was keeping my boy home with me. I know some of them stories were hard ones, but I didn't think about their having anything to do with my boy." She seemed in so much distress that the young kindergartner sat down beside her and explained to her how she could gradually introduce stories of adventure and heroic conduct to take the place of these stories of crime and riot and still keep her son as her companion in reading.

Such a mistake as this is excusable in a poor mother whose own education has been sadly neglected, but what shall we say of the mother who has had the advantage of even half an education, who allows her children to read filthy novels or what is almost as bad, those that treat flippantly of the deep and earnest side of life? Fun is one thing; flippancy is another. There are now published so many

lists and collections of really fine books, fine from the standpoint of literary merit as well as from the inner content; and these books are so easily obtained in cheap editions or in circulating libraries that it is almost inexcusable for the busiest kind of a mother not to supply her children with good, wholesome, robust reading, such as as will create in them right ideals of life and conduct. I am not pleading now for the goody-goody books with which our Sunday School libraries were flooded in my childhood days.

The literary merit of a child's story book should be as good as the literary merit of a book for his mother and father.

"Nothing, perhaps, more impresses the mind with the solidarity of the human race than the thought of the enduring influence, through all succeeding generations, of the great men of old, of the love that is awakened anew in each wave of human life for the mighty creations of the mighty masters of song and of romance, and of the force of imitation which goes with and is intensified by this love. 'Imitation,' said Sir John Eliot, 'is the moral mistress of our lives.'"

There are so many brilliant books concerning the marvels of the great world of nature, as well as the legends and stories of the achieve-

ments of heroic men, and glorious visions of the yet-to-be life of humanity, that there is no possible excuse for giving a child trash, or poison.

Many of the really great masterpieces of literature can be given to children much earlier than they are at present. I do not mean by this some re-adaptation of a great book, but the poem or drama or other great message in the great messenger's own language.

In a recent number of the Child Welfare Magazine, Mrs. P. P. Claxton gives the following excellent suggestions of how to bring the right kind of books to the eager, hungry child-mind. She says:

"While in charge of the library in Nashville I became deeply interested in an idea, which occurred to me one day, of co-ordinating the public library and the public schools. The success with which this was accomplished there may be achieved in every other city in the country which has a library and a public school. I believe that if we could instill into the very young child a love of reading, we would have given him the *modus operandi* of getting an education. Even if he should have to leave school to earn a living before he got as far as high school, an education would be easily within his reach, provided he learned the art of reading. So, each public school in

Nashville, each classroom in each public school, I might say, was made a sort of library center.

The co-operation of the teachers was secured and they entered enthusiastically into the plan. They took charge of so many library books every week, saw that the children carried them home, and read them, and then returned them.

By this plan we distributed more than 93,000 books within a twelve-month. Thousands of these went into homes of children too poor to pay carfare to and from the library. Others went to boys and girls that the teachers could reach, but that the library had never before reached. It is a plan that worked wonders in Nashville, and one which I wish could be put into effect in every other city, particularly in counties and rural districts where reading means so much to the people."

Surely, such success as this leaves us without excuse for not furnishing the poorest neighborhood with good books for its children. When we realize that by developing in every way we can, the strength of will to do the right thing, even in small matters, we are helping the child to overcome the temptation to do wrong things, we shall not mind the trouble we have had to get right habits established.

Wholesome activities are the best possible preventives for unwholesome ones.

The intelligent and earnest young mother of three little children once took our "Mothers' Course" in kindergarten training. Some sixteen years afterward, when her children had grown into splendid and capable young manhood and womanhood, she wrote me a letter from a distant city and asked me to read it to my next mothers' class. I quote from it as a confirmation of the above:

"So often, now that my children have reached the point where they bring me nothing—almost nothing—but pure joy and richness of life, I wish that every mother might know how well it pays to be the true companion and comrade of her children. Of course, it is a good deal of a drain upon a mother, and it means some sacrice all along the line for her to be always ready to sympathize with and take part in her children's pleasure and interests, but how rich the reward is and how slight the sacrifice now seems in comparison."

Many another mother has written or stated similar results, but this one was especially clear and definite, therefore I give it to you for your next mothers' meeting. Pass it on.

It means so much joy as well as added in-

fluence to most parents to keep in close contact with the inner-lives of their children that I cannot refrain from reiterating—there is no way in which mothers or fathers can enter into this precious inner-life better than by having their children hold the same standards of conduct that they hold. When separation is necessary, pleasant reunions can be planned so that the boy or girl may have these to look forward to. It will help to keep them from marring or weakening the inner bond of home life. Writing long and pleasant letters to your boys and girls when you must be separated from them, and expecting equally frank and friendly replies, also help to keep this invisible inner bond strong. I know of no more beautiful things in Burns-Jones's beautiful life than his first letters to his son Walter, when the latter, a boy of twelve, had been sent off to his first boarding school, according to the English idea of educating boys. How tender and fatherly these letters are, and yet how freely and frankly they reveal the comradeship that existed between the famous father and his half-grown son! With bonds of affection as close as those here manifested, a father's influence over his son outweighs all other influences. Notice how he suggests lines of wholesome thought and high standards of

conduct as a means of keeping close to the home love. Yet there is no pedantry, no preaching down to an inferior.

About a week after the boy had gone to school the father writes: "It is a very painful separation to us as well as to you. We talk incessantly about you, and every morning's post is eagerly waited for. I will send you some drawings—not today, for I have strained my right hand and arm and cannot do anything with it without some little pain, but many and many a funny drawing shall pass between us."

He goes on to speak of a visit to William Morris and of Morris's showing him a letter he had received from the boy, and continues: "As it said that your homesickness was over, I brought it to show to your mother. Ah, my dear little boy, I do feel the loss of you so much more even than I thought I would, and I long for your coming back. I am afraid of seeming silly before everyone or I would run down to look at you soon, but it would be foolish; about half way in the term your mother will go and stay for a night at Dr. Farrar's—he has been very kind about it. I feel grateful to all who show kindness to you."

Then he goes on to tell of modeling that he is doing in clay, and a visit to the museum and of the enjoyment he has had in the ex-

amination of old Assyrian and Egyptian coins recently placed in the museum and adds: "I want to share my wonder with you, but how much you have to learn before you can quite tell how wonderful they are. Good-bye, now, God bless you. Soon you will be reconciled to the change and even glad of it, perhaps—as certainly you will be one of these days. Though our little boy is away, you live as much as ever in our hearts, and are not forgotten five minutes of the waking time."

A week later he writes: "Is your life very changed from your home life, and in what way? You can make it much the same by thinking of the same things you remember us always talking about. Many things are very fortunate for you, my darling; in some ways, it is a lucky time to be born in, for the world is widening all about us, and much can be known that was not guessed when I was born —and if it had been I was not in the road to know it—but for curious eyes and a reverent heart it is a wonderful place to be born into. Merely to watch the new things and think over the old things—it is such a life. Keep your little heart full of veneration and leave no room in it for mockery of anything that might chance to be sacred—and God bless you every hour and minute."

In another letter in which he tries to fortify his boy's heart to stand unjust criticism and probable ridicule from older schoolmates, for some of his ideas, he writes:

"There will always be people telling you how you should think and act and dress, and what you are to say and how you are to live, meaning that you are to think and act and dress as they do; and some sort of a penalty you must pay all your life for differing from them. Their tyranny is excessive and relentless. They would most like to destroy what they cannot convert to their own likeness. With all this have nothing to do, neither despise them for differing from you, for this is to be the same unjust thing yourself, but get away from it, in mind or body—the first is always possible. Think as little of this side of life as you can. At the worst, it is like the teasing of flies on a summer day—and there is left to think of sun, moon and seasons, and earth, and sea, and monuments and images, and lives of the great—all these may be your life if you will."

Mind you, this was a famous artist, with a worshiping world at his feet, taking time to talk to his little twelve-year-old son as one comrade—a trifle more experienced, perhaps—might talk to a younger comrade.

I am fully aware that the lines of conduct which I have suggested in this little book demand time and effort and patience and self-sacrifice. Yet, after all, is there anything in your life which will count for as much as strong, noble children, ready and willing, as they grow up, to fight the world's battles, battles against wrong and evil and injustice, equally ready to be tender and true and patient and loving when humanity needs these gentler virtues? What are endowments of money compared to supplying a noble personality for the next generation, with ideals and standards to be transmitted to succeeding generations by the son or daughter you have sent out into the world? Could you give to the world a greater gift?

Or, are you willing to risk joining the long procession of broken-hearted parents who in the bitterness of soul cry out in vain: "Oh, my son Absalom, my son, my son Absalom, would God I had died for thee!"

Which shall it be?

THE ANSWER WHICH TIME HAS GIVEN.

"Through the ages one increasing purpose runs," sang the poet It would be an interesting study to trace from the beginning of recorded history, the groping of the human mind toward the goal of making man a free, self-disciplining being. It is the ever-present struggle to explain the meaning of the negative, one of the profoundest problems of all time, which nevertheless must be met with in every human life.

In the dawning chronicles of the race we discern the feeling after its solution. It is not yet clearly understood in civilization as it exists today.

Although here and there we have glimpses of something higher than justice, but a recognition of justice, which is the foundation stone, must come first.

As far back as we can decipher the life of man we find the justice of punishing the negative deed is admitted; but the form which it takes varies with the degree of civilization.

Diodorus gives as an evidence of the advanced civilization of the early Egyptians the following testimony: "In their military punishment they were not actuated by any spirit of vengeance; but solely by the hope of reclaiming the offender and of preventing for the future the commission of a similar crime. They were, therefore, averse to making desertion and insubordination capital offenses; the soldier was degraded and condemned publicly to wear some conspicuous mark of ignominy, which rendered him an object of reproach to his comrades; and without fixing any time for his release he was doomed to bear it till his subsequent good conduct had retrieved his character and obtained for him the forgiveness of his superiors." But is not this an appeal to public opinion, about which we hear so much talk today, and which in reality is the foundation of all valid law, although it is a form of arbitrary punishment?

Herodotus tells us of a kind of retributive discipline by stating that later, in Egypt, the daughters of Egypt were punished if they did not take care of their parents, but that sons were exempt from punishment if they neglected this duty (probably because their chief service lay in defending their country). It is but fair to the Egyptians to state that many

Egyptologists doubt the universality of this custom, as certain hieroglyphs on the tombs of Thebes tell of marked severities if filial duties are neglected.

Plato asserts that they were particularly strict in the training of their children, accustoming them early to such gestures, looks and attitudes as are decent and proper and that they thought children ought not to be suffered to hear or learn any verses and songs other than those calculated to inspire them with virtue; and that the Egyptians, consequently, took care that every dance and ode introduced at their feasts or sacrifices should be subject to certain regulations. This gives us a fine idea of the *preventive* need of discipline. Might not this serve as a hint to the regulation of our present day moving picture shows and other entertainments to which children are taken?

The sacred books of the Hebrews are full of the theme of punishment. Sometimes it is the justice of Jehovah that is proclaimed; sometimes, the righteous indignation of human authority. Sometimes it is the law that is proclaimed, sometimes, the nature of the deed itself which brings the punishment.

Thus we have arbitrary, retributive, protect-

ive and educative methods of dealing with wrong doing in the record of more than a thousand years of this wonderful people. But always the sinner suffers for his evil deed and always the repentant are restored to favor. Forgiveness shines out as well as punishment. Here is foreshadowed the great Christ message.

Some of the most striking assertions in all literature of the deed returning on the doer's head are to be found in the Book of Proverbs. Listen to the following aphorisms and remember they were coined out of the long and varied experiences of mankind, centuries before the Christian era:

What better summary can be found as to the foolish results of a life spent in the mere amassing of a fortune than this: "There is that maketh him rich and hath nothing."

Or where will we find a more condensed description of vain longing for spiritual growth without exertion of will to obtain it than in these words: "The soul of the sluggard desireth and hath nothing"? Have we any better sermon on the consequences that follow years of indolence and indulgence of the physical appetites than that preached by this short sentence: "The drunken and the glutton shall come to poverty and drowsiness shall

clothe a man with rags." A whole volume concerning the problems which perplex philanthropical reformers could be written on this bit of keen observation: "I went by the field of the slothful and by the vineyard of the man devoid of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well. I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that traveleth; and thy want as an armed man."

How many a bitter quarrel could have been prevented and the gnawing remorse following have been spared the repenting soul, could the wisdom of this true saying have been taught in childhood: "A soft answer turneth away wrath, but grievous words stir up anger."

And the loneliness of many a life could be explained by: "He that is of a perverse heart shall be despised."

Again and again in Holy Writ we come across the declaration of the inevitability of the consequences of violation of spiritual laws. Until these solemn words ring down through the ages, like the great bell of some ancient

lighthouse, warning the befogged voyager, *"Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap."*

There is perhaps no more familiar illustration of national sin, punishment, confession and restoration than that of this same Jewish nation, who, having risen under their poet-king, David, to imperishable renown as a spiritually minded people, under Solomon and his successors seem to have imagined that they could ignore the ethical and religious sources of their power and turn to the pursuit of the mere material wealth and pleasures with which prosperity always tempts the soul. Then came the retribution, as it always comes. And it was only through the long captivity in Babylon they learned their lesson that nations as well as individuals must reap what they have sown. It was through this discipline that they were prepared to return to Jerusalem purified and ready to be loyal once more to the laws of their Jehovah. Is not this also the answer to the skeptic's taunt that the wicked do succeed? Time winnows the harvests of human life. Who among us would say that the life of Solomon or his successors could be compared with that of David as to vital living, or real success? What made this small nation

greater than its rich and powerful contemporary neighboring nations?

One of the most famous passages in Homer's Odyssey is that in which Zeus, when speaking to the assembled gods of Olympus, exclaims:

"How strange it is that mortals blame the gods
And say that we inflict the ill they bear,
When they, by their own folly and against
The will of Fate, bring sorrow on themselves!"

As we read this accusation and reflect upon the statement here made as to the cause of human suffering, we must remember that for nearly a thousand years Homer's poems were the Greek Bible, the one source that set forth the dealings of their gods with human affairs. Here we have educative punishment indicated by the gods, but not understood by the mortals.

There is no true interpreter of the Odyssey who does not see the lesson "Life means no blot nor blank. It means eternal good." The discipline encountered by this ideal Greek hero is a lesson for all time.

Still later, in the days of Plato, we have the famous dialogue between Socrates and Lysis. It is so comprehensive that I give it in full:

"I daresay, I said, that your father and mother love you very much.

Certainly, he said.

And they would wish you to be perfectly happy.

Yes.

But do you think that anyone is happy who is in the condition of a slave, and who cannot do what he likes?

I should think not, indeed, he said.

And if your father and mother love you, and desire that you should be happy, no one can doubt that they are very ready to promote your happiness.

Certainly, he replied.

And do they then permit you to do what you like, and never rebuke you or hinder you from doing what you desire?

Yes, indeed, Socrates; there are a great many things which they hinder me from doing.

What do you mean? I said. Do they want you to be happy, and yet hinder you from doing what you like? For example, if you want to mount on one of your father's chariots, and take the reins at a race, they will not allow you to do so—they will prevent you?

Certainly, he said, they will not allow me to do so.

Whom then will they allow?

There is a charioteer whom my father pays for driving.

And do they trust a hireling more than you?

And may he do what he likes with the horses? And do they pay him for this?

They do.

But I daresay that you may take the whip and guide the mule-cart if you like—they will permit that?

Permit me! Indeed they will not.

Then, I said, may no one use the whip to the mules?

Yes, he said, the muleteer.

And is he a slave or a free man?

A slave, he said.

And do they esteem a slave of more value than you are, their son? And do they entrust their property to him rather than to you? And allow him to do what he likes, when they prohibit you? Answer me now: Are you your own master, or do they not even allow that?

Nay, he said; of course, they do not allow that.

Then you have a master?

Yes, my tutor; there he is.

And is he a slave?

To be sure; he is our slave, he replied.

Surely, I said, this is a strange thing that a free man should be governed by a slave.

And what does he do with you?

He takes me to my teachers.

You do not mean to say that your teachers also rule over you?

Of course they do.

Then I must say that your father is pleased to inflict many lords and masters on you. But at any rate, when you go home to your mother, she will let you have your own way, and will not interfere with your happiness; her wool or the piece of cloth which she is weaving are at your disposal; I am sure there is nothing to hinder you from touching her wooden spathe, or her comb, or any other of her spinning implements.

Nay, Socrates, he replied, laughing; not only does she hinder me, but I should be beaten, if I were to touch one of them.

Well, I said, this is amazing. And did you ever behave ill to your father or your mother?

No, indeed, he replied.

But why then are they so terribly anxious to prevent you from being happy, and doing as you like; keeping you all day long in subjection to another, and in a word, doing nothing which you desire; so that you have no good, as would appear, out of their great possessions, which are under the control of anybody rather than you and have no use of your own fair person, which is tended and taken care of

by another; while you, Lysis, are master of nobody, and can do nothing?

Why, he said, Socrates, the reason is that I am not of age.

I doubt whether that is the real reason, I said, for I should imagine that your father, Democrates, and your mother, do permit you to do many things already, and do not wait until you are of age; for example, if they want anything read or written, you, I presume, would be the first person in the house who is summoned by them.

Very true.

And you would be allowed to write or read the letters in any order which you please, or to take up the lyre and tune the notes, and play with the fingers, or strike with the plectrum, exactly as you please, and neither father nor mother would interfere with you.

That is true, he said.

Then what can be the reason, Lysis, I said, why they allow you to do the one and not the other?

I suppose, he said, because I understand the one and not the other.

Yes, my dear youth, I said, the reason is not any deficiency of years, but a deficiency of knowledge; and whenever your father thinks

you are wiser than he is, he will instantly commit himself and his possessions to you.

I think so.

Aye, I said, and about your neighbor, too, does not the same rule hold as about your father? If he is satisfied that you know more of housekeeping than he does, will he continue to administer his affairs himself, or will he commit them to you?

I think he will commit them to me.

Will not the Athenian people, too, entrust their affairs to you when they see that you have wisdom enough to manage them?

Yes.

And oh! let me put another case, I said: There is the great king, and he has an eldest son, who is the Prince of Asia; suppose that you and I go to him and establish to his satisfaction that we are better cooks than his son, will he not entrust to us the prerogative of making soup, and putting in anything that we like while the pot is boiling, rather than to the Prince of Asia, who is his son?

To us clearly.

And we shall be allowed to throw in salt by handfuls, whereas the son will not be allowed to put in as much as he can take up between his fingers.

Of course.

Or suppose again that the son has bad eyes, will he allow him, or will he not allow him, to touch his own eyes if he thinks he has no knowledge of medicine?

He will not allow him.

Whereas if he suppose us to have knowledge of medicine, he will allow us to do what we like with him—even to open the eye wide and sprinkle ashes upon them, because he supposes we know what is best.

That is true.

And everything in which we appear to him to be wiser than himself or his son, he will commit to us?

That is very true, Socrates, he replied.

Then now, my dear Lysis, I said, you perceive that in things which we know, everyone will trust us—Hellenes and barbarians, men and women—and we may do as we please about them, and no one will interfere with us; we shall be free, and masters of others; and these things will be really ours, for we shall be benefited by them. But the things of which we have no understanding, no one will trust us to do as seems good to us—they will hinder us as far as they can; and not only strangers, but fathers and mothers, and the friend if there is one, who is dearer still will also hinder us; and we shall be subject to others; and these

things will not be ours, for we shall not be benefited by them. Do you agree?

He assented."

This is one of the finest illustrations of which I have any knowledge of the right way to lead a young mind to see the rationality of sensible discipline.

Roman history is full of the stern, unrelenting nature of the punishment inflicted on all offenders by the majestic law that bound together the great empire. It was an immense step forward in the training of the human race, this transfer of discipline from autocratic personal power to the state or united wills of all the citizens. Yet Cicero, the chief ethical authority of Roman civilization, feels it necessary to write in his "Offices":

"All reprimands and punishments ought to be inflicted without abuse, without regard to the party so punishing or reprimanding, but to the good of the State."

After thus urging the impersonal nature of the right kind of punishment which law implies, he goes on to say:

"We ought likewise to take care that the punishment be in proportion to the offense, and that some be not punished for doing things for which others are not so much as called to account. Above all things in punishing we

ought to guard against passion; for the man who is to pronounce a sentence of punishment in a passion never can preserve that mean between what is too much and too little."

Let the mother who strikes her child in anger ponder the wisdom of these words; and perhaps they will teach her that most needed of all mother virtues, patience.

Again "For my part I think anger ought to be checked under all circumstances; and it were to be wished that they who preside in government were like the laws; which in punishing are not directed by resentment but by equity."

Quintillian, the gifted orator who compelled Rome to recognize the dignity and importance of a teacher, claimed that corporal punishment was fit only for slaves, and should never be administered to children who were destined to become the free citizens of a great nation. And yet, there are forms of punishment which debase a child more than beating. For instance, angry epithets hurled at him in the presence of his companions. There are instruments of torture which enslave him more than the fear of the rod. Did you ever see a sensitive child shrink under the ridicule of a sharp-tongued teacher or a thoughtless father? I could tell you story after story of this kind of treatment "fit only for slaves." I would that the abolish-

ment of legal slavery could do away with this spiritual slavery.

"Basil, the Great," that teacher of the early Christian church in the fourth century who, through his sympathy for suffering, founded hospitals for the sick, refuges for the poor, and homes for orphans, shows nowhere a deeper insight into human needs than when in speaking of punishments he says they should always tend toward teaching self-control. Evidently, he had in mind *educative* discipline. What self-control does the overtaxed mother teach when she slaps or shakes her child? What self-control does the too tired teacher call forth when she vents her nervous irritation in a sarcastic remark? No doubt, Basil must often have been tired in body and weary at heart. Did he hold a higher ideal than you and I? Or did he have more faith in divine help in his struggles toward self-control?

St. Augustine (perhaps the chief psychological thinker of the four great fathers of the church, certainly the most influential), after years of agonizing, soul-gripping search for the true explanation of why evil was permitted by a good God, tells us, in his "Confessions" that our own free will is the cause of our doing ill. With remarkable insight he then defines evil as having two sources; first as the mis-

chief and suffering which sin itself brings; and secondly, with still more discernment, that it is the suffering which must come afterward as the results of sins committed, thus showing that he recognized the retributive nature of punishment and the justice always to be found in God's punishments. What a lesson for the twentieth century fathers of children!

The Jesuits later on in the history of the Catholic church took charge in a large measure of the schools of the church. We read that their "Ratio Studiorum" or "system of studies" allowed the infliction of corporal punishment only under rigid regulations. It forbids the teacher absolutely to strike a boy. "If, after calm deliberation, corporal punishment is thought necessary, it is to be administered either by a trusty servant, as was the custom in former times, or by the Prefect of Discipline." This system prevented many an indeliberate act of the teachers; as there is always danger of excess in the immediate punishment of an offense. Although the rod was applied in Jesuit schools, its use was by no means as frequent as in nearly all other schools. Compared to what was done in the great public schools of England and in the gymnasia of the European continent at that time, the practice of the Jesuit colleges was

exceedingly mild. The offenders were punished in private, and only a few strokes were administered.

Fenelon urged that punishments should be administered privately, except when all other means had failed. Thus the most intelligent student produced by France in the seventeenth century also realized that public disgrace was harder to bear and more likely to injure a child's finer susceptibilities than private chastisement. And yet, in how many school rooms of today is a child publicly rebuked, oftentimes set apart as unworthy of the comradeship of the rest of the school, long before any private reproof has been tried? How many mothers still thoughtlessly inflict real injury on their children by telling of their faults before visitors.

Montaigne made, perhaps, the first outspoken and vehement protest against the general practice of corporal punishment in schools, but it has taken three hundred years for his eloquent protest to be generally accepted. Perhaps, it has been because he did not show definitely enough the better way to deal with wrong-doing. His eloquent pleading is not so much needed in the school room now as in many homes.

Thus each educational leader, necessarily

touches upon the idea of discipline as an important agent in the development of character. The negative must be met—but how is the question. Shall we ignore it, condone it, punish it, or let it teach its own lesson? Even Rousseau, in his wildest dreams of letting a child be governed by his impulses alone, says in substance: "If a child disobeys the laws of right do not punish him; *disobedience will work its own punishment.*" Here is rather vaguely reiterated the truth that the deed will return on the doer's head.

It may be an extreme statement made by one of our leading educational writers when he says:

"Pestalozzi had more influence than any other one person in the educational improvement of the nineteenth century."

Be that as it may, we find in his epoch-making book "Leonard and Gertrude" some suggestion or, perhaps, I might better say, some dawning insight that should bring to the great-hearted old man who taught the world a deeper meaning of the word love all the fame he has since received. As we all know, this famous book is the simple, child-like story of a poverty-stricken village redeemed from ignorance, intemperance, malice, fraud, and other forms of degradation by the unceasing efforts

of one good woman, Gertrude, the wife of a humble workingman. In the course of time, she unconsciously influences a retired army officer to establish a school for the ignorant, helpless and much abused children of the village. Although Gertrude, herself, sends her oldest boy to bed supperless because he has heedlessly knocked over his little sister, the young teacher seems to have devised a more just idea of retribution. For it is in this school that one of Pestalozzi's flashes of genuine insight is to be found. He says: "The lieutenant's punishments were intended to remedy the faults for which they were inflicted. An idle scholar was made to cut firewood, or to carry stones for the wall, which some of the older boys were constructing under the master's charge; a forgetful child was made school messenger and for several days was obliged to take charge of all the teacher's business in the village. Disobedience and impertinence he punished by not speaking in public to the child in question for a number of days. Then comes a falling away from this effort to have the new punishment connect in some logical way with the offense, for he writes: "Wickedness and lying were punished with the rod, and any child thus punished was not allowed to play with the others for a whole week."

Frederick Froebel, the founder of the kindergarten, has been so often quoted and misquoted on the subject of discipline that I merely give his most clearly stated views on the subject: We read in "Education of Man":

"In accordance with the laws of divine influence, and in view of the original soundness and wholeness of man, all arbitrary (active), prescriptive and categorical interfering education in instructing and training must of necessity annihilate, hinder and destroy." He then illustrates what he has in mind by speaking of the right and wrong pruning of the grapevine and finally says: "Nature, it is true, rarely shows us that unmarred original state, especially in man; but it is for this reason only the more necessary to assume its existence in every human being until the opposite has been clearly shown; otherwise that unmarred original state, where it might exist contrary to our expectation, might be easily impaired. If, however, there is unmistakable proof from his entire inner and outer bearing that the original wholeness of the human being to be educated has been marred, then directly categorical, mandatory education in its full severity is demanded."

There is no uncertain sound in this last

sentence as to the need of discipline when it is deserved. He speaks elsewhere of letting a child learn through doing wrong in small matters that doing right is better; in other words, of letting him learn through experience the true nature of his deed.

One of the best things which Montessori has done to aid the advancement of our educational ideals has been her earnest protest against *external* rewards and punishments being given for *internal* effort or lack of effort. She says: "The real punishment of any normal man is the loss of the consciousness of individual power and greatness which are the sources of his inner life." Such discipline as she feels necessary is to come largely through the child's own experience. It is this consciousness of inner strength to resist doing wrong, as well as of courage to do right, that we need to cultivate in children all through their growing years. She gives some striking instances of how even very young children feel this appeal when rightly made.

Many more thoughtful men and women could be quoted on this important subject, but, perhaps, I can best end this brief and inadequate glimpse of some of the world's conclusions concerning "the discipline of the

negative" by quoting from one of the most profound psychological thinkers of our day and generation, Dr. Denton J. Snider. In his commentary on one of Froebel's "Mother Play Songs" called "Falling, Falling," with spiritual insight into the thought underlying this childish experience. (It is a nursery game in which the baby is allowed to fall back upon his pillow and thereby experience a disagreeable jarring of his body in order that he may make more of an effort to hold himself up the next time.) After showing that all the World's Great Bibles, whatever their origin, portray this discipline of the negative: Doctor Snider says: "Such are some of the deep, spiritual threads that connect a simple game of children with the highest and best humanity has reached. The mother starts thus to train her child into a free being. Institutions, the World-History, the Divine Order continue the training."

Anyone who has studied life at first hand knows how the "jars" that come from our own weaknesses hurt, and yet all life teaches how they can be made to strengthen us, if we will. Again, in explaining the infant's inquiring looks into his mother's face, when he discovers that his bread and milk have disappeared and the mother's response to the looks of inquiry, Dr. Snider again

says: "This whole play-song may be called a Play of the Vanishing, or of the Negative. Primarily, it is the food which vanishes through the act of the child, but the new Appearing is given also—indeed it only appears through the vanishing, and thus shows the real meaning of the same. Let not the true-hearted student be repelled by these thoughts or deem them vain subtleties; they are the fundamental facts of this book (Froebel's Mother Play Songs) of child-life, indeed of human life, as well of the World's History. Very emphatically it may be affirmed that this simple play-song suggests not only the grand Play of the Negative in the Universe, but also its outcome, its solution."

"We have alluded to the World's History; in it we are to see not merely war, violence, destruction, the sad Vanishing of the old, but also the new life which is born of all these destroying energies. The Decline and Fall of the Roman Empire reveals but one side of the great historical process going on in the last days of Rome; a true history of that epoch will give also the rise of the new order springing up from the Roman ruins. The French Revolution was indeed a mighty deluge of blood; but who cannot see that with all its horrors

it was essentially a destroying of destruction, a making that vanish which ought to vanish?"

Into a still higher sphere can the thought be carried—into religion. This profoundly thoughtful writer goes on to say: The negative elements of human life, pain, suffering, misfortune, even sin, are at last to be looked upon as part of the great process whose end is not only restoration, but a complete fulfilling of the spirit's destiny; they are the discipline, often terrible, still the discipline unto perfection. Finally, Death itself, which is the most striking exhibition of the negative power of the world, and is its last culminating act—Death must come to be regarded not simply as a negation of the man, his Vanishing into nothingness, or even into the Beyond, but as a passing phase of the total process of eternal life. Not the whole man, then, but a part of him only, comes to an end in Death—the Finite is terminated, the vanishing vanishes, but the whole of him becomes immortal existence."

The confirmation which philosophy thus gives to the Christian doctrine of immortality is, perhaps, the highest achievement that the mind of man can attain. Yet, the beginning of this realization that "the negative negates

itself" is when the little child dimly awakens to a consciousness that doing wrong brings inconvenience, disappointment or suffering, and that doing right is better.

Oh, ye mothers of mankind, do ye realize the greatness of your opportunities!

THE END.

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